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AN
ETHICAL ESSAY.

OR
AN ATTEMPT TO ENUMERATE
THE SEVERAL DUTIES

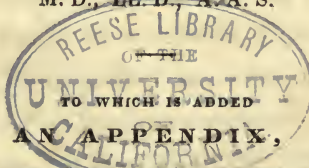
WHICH WE OWE
TO GOD, OUR SAVIOUR, OUR NEIGHBOUR AND OURSELVES,
AND THE VIRTUES AND GRACES OF THE
CHRISTIAN LIFE;

CONTRASTED ON THE OPPOSITE PAGES
WITH THEIR OPPOSITE VICES AND ILL DISPOSITIONS.

TO EACH OF WHICH ARE SUBJOINED SOME
Loose Notes,
IMPERFECT HINTS, AND COMMON OBSERVATIONS,
SERVING TO ILLUSTRATE, LIMIT, OR ENFORCE THEM.

INTENDED
TO ASSIST IN THE IMPORTANT DUTY OF
SELF-EXAMINATION.

—
BY THE LATE
EDWARD AUGUSTUS HOLYOKE,
M. D., LL. D., A. A. S.



CONTAINING SOME MISCELLANEOUS PAPERS AND PRAYERS.

—
WITH
A Biographical Memoir,

By JOHN BRAZER.

—
1830.

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ADVERTISEMENT.

The following "ETHICAL ESSAY" was begun, as appears from the Introductory Notice of the Author, in the Eighty-Sixth year of his age. It was continued, at intervals, until the very close of his life. A great part was written after he had passed his Ninetieth year, and some portions were added, and others revised, after he had attained the age of One Hundred years.

It was not originally intended by the author for publication, nor even to be printed, but solely as a means of Self-improvement. Five or six years since, the work, so far as it was then completed, having been submitted, in confidence, to the Editor, for his perusal, he urged the Author to publish it, on the ground that it would be useful to others, as it had been to himself. This suggestion he waived, on account of what he deemed a want of originality, completeness and literary finish in the Manuscript. Within a few days of his death, however, and when he was in hourly expectation of this event, he sent for the Editor, and earnestly inquired whether his opinions of the usefulness of giving a wider circulation to the work remained unchanged. On being assured of this, he consented to sacrifice his own feelings to a conviction of duty, and committed the Essay to the Editor, for the purpose of being revised and printed for the use of his family and friends. A few copies of the work, therefore, are now printed, and for this especial purpose. They are not published. To those who know the characteristic modesty and diffidence of Doctor Hol-

yoke, this reluctant consent will appear a striking illustration of the fact, that the desire of doing good, which was a ruling principle with him through life, was strong in death.

The Biographical Memoir prefixed is principally extracted from a Discourse by the Editor, delivered at the interment of the Author. Those who desire a more minute account of his professional character and writings, are referred to a valuable "Memoir prepared in compliance with a vote of the Essex South District Medical Society, and published at their request."

In preparing the work for the press, the Editor has found little to retrench, and nothing to alter, at least so far as the general tendency or meaning of the text is concerned. It may be proper to observe, however, that the fifth division of the subject, as indicated in the Introductory Notice and Preface of the Author, namely, the duties we owe to inferior animals, is omitted. It appears to have been left in a very unfinished and imperfect state, and the few remarks which the Author had arranged under this head, are included in other parts of the work. In the Title, the arrangement of the Topics, and in all the peculiar and minute Details of Printing, the express directions of the writer have been scrupulously followed. The Editor now commends the volume to that circle of relatives and friends for whose use it is printed, as a valuable legacy of rational piety and practical wisdom; and with the earnest hope and prayer that while it may serve to perpetuate the remembrance of a man deservedly loved and revered, it may extend to them also the gracious influences of his counsels and example.

J. B.

SALEM, MASS. May, 1830.

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The first part of the book is devoted to a general survey of the subject.

The second part is devoted to a detailed examination of the various aspects of the subject.

The third part is devoted to a discussion of the various theories which have been advanced.

The fourth part is devoted to a consideration of the various methods which have been employed.

The fifth part is devoted to a study of the various results which have been obtained.

The sixth part is devoted to a discussion of the various applications of the subject.

The seventh part is devoted to a consideration of the various problems which remain to be solved.

The eighth part is devoted to a study of the various theories which have been advanced.

The ninth part is devoted to a consideration of the various methods which have been employed.

The tenth part is devoted to a study of the various results which have been obtained.

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The sixteenth part is devoted to a discussion of the various applications of the subject.

The seventeenth part is devoted to a consideration of the various problems which remain to be solved.

The eighteenth part is devoted to a study of the various theories which have been advanced.

The nineteenth part is devoted to a consideration of the various methods which have been employed.

MEMOIR.



MEMOIR.

EDWARD AUGUSTUS HOLYOKE was born in the neighboring town of Marblehead, August 1st, 1728, O. S. His family was ancient and respectable. The first of his paternal ancestors who came to this country, emigrated from Tamworth, on the borders of Warwickshire and Staffordshire in England, in 1638; and resided first at Lynn, and afterwards at Springfield, in this State. His maternal grandfather was a descendant, in a direct line, from the first Smithfield Martyr, John Rogers. His father, EDWARD HOLYOKE, was born in Boston, and was educated at Harvard College. He was minister at Marblehead, when the subject of this memoir was born, where he remained until 1737, when he was elected President of the college in which he had been educated. He then removed to Cambridge and presided over that institution, with great dignity and success, until his death, a period of more than thirty years.

EDWARD AUGUSTUS was the second of eight children, and the eldest son. The first nine years of his life were passed in the place of his nativity. He removed with his father to Cambridge, and under his direction was prepared for Harvard College, in which he was matriculated in 1742. He was graduated in 1746. Of this early period of his life we know but little, and this little is not important. He has long outlived his cotemporaries, and of himself he loved not to speak. We may infer, however, from the result of his maturer life, that he was one,

“ Whose early care it was
“ His riper years should not upbraid his green.”

He resided during the whole of his collegiate course in the family of his father, and was accustomed to recur to this period with pe-

cular pleasure. In the winter vacation of his junior year, he instructed a school at Lexington, and in January, 1747, was engaged in the same employment in Roxbury. In the month of July, of the same year, he commenced the study of Medicine, under the superintendence of Dr. Berry, of Ipswich, in this county, and remained under his tuition until April, 1749. He removed to this town in the June following, and here he passed the remainder of his life. His professional practice, for some time, was so trifling, that he almost despaired of gaining a livelihood in this place, and thought seriously of seeking happier auspices elsewhere. But afterwards his professional engagements increased, and soon became very numerous. At one time there was not a single house in town to which he had not been called as a physician, and he has been known repeatedly to make a hundred professional visits in a day. It is a fact which may be stated as illustrative of his devotion to business, and of the settled habits of his life, that from the time he began his medical practice, until his death, a period of nearly eighty years, he has never been absent from this town at a greater distance than thirty miles.

Dr. HOLYOKE was twice married. His first wife was JUDITH, daughter of BENJAMIN PICKMAN, Esq. who died in November, 1756, leaving one child, who died in the same year. In 1759 he was married to MARY, daughter of NATHANIEL VIALI, merchant, of Boston, who died in April, 1802. They were the parents of twelve children, only two of whom are now living.

In person Dr. HOLYOKE was below the middle height, but his form was symmetrical, and admirably fitted for strength, endurance and activity. His countenance was strongly marked, but its expression, though decided, was mild, placid and agreeable; and his whole deportment was at the same time dignified and conciliatory.

Though unambitious of public distinctions, he received many marks of public respect. He was the first person on whom was conferred the degree of Doctor of Medicine, by Harvard College; and from the same Institution he subsequently received the degree

of Doctor of Laws. He was the first President of the Massachusetts Medical Society, and was, afterwards, elected to the same office. He was among the original members of the American Academy of Arts and Sciences, and was at one period its President. He was chosen a corresponding member of the Imperial and Royal Agrarian Academy of Florence. His fellow citizens in this town often sought to avail themselves of his efforts, and to gain the sanction of his name, in their important literary and benevolent institutions. He was, at the time of his death, the President of the Salem Athenæum, of the Essex Historical Society, of the Institution for Savings, and of the Salem Dispensary.

He was spared from most of the infirmities usually incident to old age; and those he was called to endure, were mild and gentle in their visitations. His sense of hearing, for many years before his death, was impaired, though not to a degree which prevented an easy intercourse with his family and intimate friends. He was accustomed to speak of his loss of memory; though this, at least in regard to things important, was more obvious to himself than to others. As is not unusual with persons in the decline of life, his recollections of his early childhood were fresh and vivid to the last. He could distinctly remember occurrences which took place when he was four or five years old. Time, indeed, laid a lenient and forbearing hand upon him, and he regarded his old age as a happy period of his life. It was passed in the bosom of his family, in the enjoyment of an easy competency, and was alleviated and cheered by every kind and devoted attention that filial love, admiration, and reverence, could suggest and offer.

His general health continued firm until the close of the last year. From this period, he visibly though slowly declined, but retained all his usual powers of mind almost to the end of life. He expired on the evening of the 31st March ensuing.

In speaking of the character of Dr. HOLYOKE, it is not my wish, even if it were in my power, to offer an elaborate eulogy. It needs no painted praise. If I can gather up and arrange some of its distinguishing traits, it will be eulogy enough. But even this

is a difficult task. All the faculties of his mind were so admirably balanced and so harmoniously combined; all the inferior impulses of his nature were so rigidly subjected to higher principles; that it is by the united result of the whole, rather than by any particular parts, that his character is to be described. He was truly a great and good man, but his was not that common, misnamed greatness and goodness, which is occasioned by the undue development of some of the mental and moral powers, which have grown and thriven at the expense of all the rest. It was his fortunate, his crowning distinction, to be free from a distinction like this. There is danger, therefore, in attempting to portray his character, of running into indiscriminate panegyric and vague encomium. I might say that his talents, or more strictly speaking, his mind, was of the best order; that it was richly gifted and richly stored; that his moral qualities were excellent in themselves, and assiduously disciplined and improved; that he was pious, benevolent, just, kind, modest, mild, far beyond the ordinary example of men; that he possessed a firm self-control; that a consummate prudence tempered all his conduct; that he was exemplary in all the relations of life; all this, and much more might be said, and it would all be true; and yet properly to appreciate his real worth, we must have observed his daily life, have seen how all these qualities were blended and harmonized together, not one protruding on our notice, still less ostentatiously thrown into view, yet all discovered, I had almost said betrayed, and brought out by some adequate occurrence; and the whole character unfolding by degrees into its rare and beautiful perfection.

Some more accurate analysis than this, however, may be deemed appropriate, and it is under a deep conviction of the difficulty of the task, that I attempt to offer one.

His mind appeared to me not so much marked by imaginative or creative powers, as by strong good sense, and by a sound discriminating judgment. His perceptions were, by no means, slow or dull; but he was less distinguished for vivacity of intellect than for

the far better and less common power of patient thought, and of long continued attention, which was subject to his will. He was an accurate observer of facts, but of facts viewed in reference to principles. He was, in truth, a philosophical inquirer, and allowed not his deductions to outrun the premises. He aspired to be the interpreter and not the instructor of nature. He loved truth supremely, and pursued it with an entire singleness of heart. It is little to say, after this, that he never desired to strike and amaze by the originality or brightness of his conceptions, and that he was wholly free from pretence and affectation in all their countless forms. In a word, his intellectual powers and habits were adapted for use and not for display. He was eminently and really a practical man; not what is often called so, a mere earthly, mechanical drudge, who pursues his objects by a sort of animal instinct; and who is confined by the limitation of his faculties, which is often mistaken for wisdom, to one narrow path, from which he wanders not, simply because he is troubled by no expansive views and side lights. But Dr. HOLYOKE was practical in opposition to one whose energies are exhausted in theory and speculation; practical, because he thought clearly, definitely, and with reference to action; and having taken a generous and comprehensive view of the subject before him, chose the best ends, and pursued them by the best means.

His attainments were extensive and varied. He was well versed in the Newtonian Philosophy, and in Natural Science generally, as it was understood during the greater part of the last century; and kept himself well informed of its progress, even to the close of his life. Taking into view the state of Classical Learning in this country, at the time he was educated, and the incessant and laborious duties of his professional life, he must be considered a good classical scholar. He was familiar with many of the best authors in French and English literature, and with the lighter reading of the day. His taste was refined. His diction was always accurate and apt, and often elegant, but without formality or over-

preciseness. He joined with facility in current conversation, and brought his ample stores of reading and reflection to illustrate the subject under remark; but never so much as thought of taking what is called the lead in any discussion. He regarded the ordinary intercourse of friends as a means of relaxation and of mutual improvement, and avoided, therefore, as much from principle as from native modesty, every thing resembling a dictatorial air, all premeditated dissertations, and parading exhibitions of his own resources. This was equally true of his intercourse with those who were younger and confessedly less informed than himself. He was habitually cheerful, light-hearted, and willing to be pleased, and he ever spread cheerfulness around him. He did not think it any derogation from the dignity of a wise man to be sometimes playful, and he indulged, himself, and enjoyed in others, lively sallies of gaiety, and chaste, good-humored wit.

His moral qualities were in happy unison with his intellectual powers and habits. His passions were naturally strong, and his temper warm and excitable. But both were brought under severe control by a self-discipline which was never relaxed, never interrupted; and which was guided and sustained by the light and sanctions of Christianity. He observed the strictest temperance in regard to every self-indulgence; but he distinguished this from utter abstinence, which is, comparatively, a cheap and easy virtue. He esteemed it no part either of wisdom or religion to deny himself a proper use of the good gifts of God; but he was resolutely guarded against every kind and degree of excess. In very early life he ascertained his own peculiar temperament, physical, moral and mental, and taking counsel of experience, he adopted certain modes of living which seemed best adapted to promote the health and wellbeing of all. From these he never swerved. And it is no slight praise to say, that, though as actively engaged as any man who ever lived, in a profession which exposed him to the interruption of needed repose, to the inclemency of the weather, to great fatigue, to well intended but to importunate and injudicious solici-

tation; he never exposed himself to the reproach of others, and what is more, in one of his tenderness of conscience, he never had occasion to reproach himself, for any injurious deviation from those habits of life which he had thus deliberately formed. I feel it to be proper to state this thus distinctly, as he considered this enlightened temperance as one of the causes, under a good Providence, of his longevity, and of that freedom from pain and infirmity in his old age, with which he was so remarkably favored.

In business he was attentive, industrious and methodical; ever discovering that quiet but efficient energy which marked his whole conduct; and which enabled him to fulfil his duties, each in its proper season, without perturbation, hurry, or bustle.

He was economical in his plan and manner of life, upon principle. He believed there could be no real independence, and no extensive means of active kindness to others, without it. But his was an enlightened economy. He was frugal without a trace of parsimony; frugal, that he might, upon all occasions, meet every claim, whether of justice or benevolence. He took considerate views of his condition, of the relations in which he stood to others, and of his resources, and acted with a just and kind reference to them all.

To the poor, especially, he was a ready benefactor, and constant friend. His professional aid was always at their command. He adopted a course which alone can enable any man to be truly charitable; namely, that of appropriating a specified part of his income to their benefit. But his charities were of the most unostentatious kind. They were as far as possible concealed. Like those gentle streams, which make glad the face of nature, but are chiefly to be traced by the verdure and fertility which they produce, they flowed unseen, and were only to be traced by their effects. Many a sufferer, to us unknown, will deplore the event we now commemorate, with a more home-felt if not a sincerer grief than ours. I hope I do not misuse his confidence, now that he is gone from us, when I state that, for years, he made me, under injunctions of secrecy, his almoner to the poor of a part of his charities.

In domestic life he was kind, affectionate and exemplary. He thought that the intimate relations of home and family were intended not only to be the sources of mutual happiness, but of mutual improvement. That they were to be regarded as a discipline of the mind and heart, and as admirably adapted to teach all, in their various spheres, to feel kindly, think rightly, and act well. He endeavored to assign to each appropriate duties, but gave to all the sympathy, instruction and counsel of a guardian and friend.

As a citizen, he was the firm supporter of free institutions, a lover of good men, and a promoter of good objects. He felt, indeed, that the course assigned to him, in Providence, was a private one, and neither sought nor desired any civil employments. But he was ever actuated by a genuine public spirit, and was always ready to give his property, his influence, his time, his talents, to the public welfare.

I may be permitted to offer a remark, in passing, on the deportment and manners of Dr. HOLYOKE. These constitute no unimportant lineament in every man's character, and in him they were marked and peculiar. They were the emanation and expression of true benevolence mingled with a just self-respect. They discovered an admirable union of dignity and suavity, which at once inspired esteem, and won regard. Formed at a period when distinctions in rank were more definitely marked and more accurately observed than they since have been; when the young were taught that it was no unworthy condescension on their part to pay respect to the old, and to believe they best honored themselves by duly honoring their superiors in standing and worth; they were more elaborately polite, more systematically urbane, than is often witnessed at the present day; and yet they were simple, modest, retiring, and wholly free from all over-niceness and pretence. They discovered, moreover, a delicate and refined attention to the claims and feelings of others, without the slightest approach to sycophancy. In a word, they were moulded in the old school of good-breeding, of which the eager and grasping pursuits of our age, and

the levelling tendency of our institutions, have left but few examples.

As a medical man, Dr. HOLYOKE was devoted to his profession. He was free from that foolish half-wisdom which mistakes some attainments for the whole of the science; and was far too deeply read in it, not to know that there was much of which he was ignorant. He took large and comprehensive views of the healing art, and pursued it into all its affiliated branches. It is the high praise of one, who is entitled to speak with authority on the subject, who was once his pupil and now presides as one of his successors over the Medical Society of our State, that "in good solid medical learning, few men in our country have surpassed him." Though an assiduous student he was blindly wedded to no system, and ever kept his mind open to further light. He was minute in his inquiries, closely and habitually observant of facts, and brought his theories to bear upon them, and not them to bend to his theories.

In his professional practice he was rather cautious than bold. He held in no high respect that very questionable courage which is manifested only at the risk of another's safety. He wanted not, however, a true moral courage; but while he treated his patients with the greatest possible tenderness, was firm and resolute when the occasion required it. His whole intercourse with them was kind, affectionate, frank and sincere. He was always willing to explain, in intelligible language, the nature of their diseases and the proposed remedies, to answer all proper inquiries, and thus enabled them to co-operate with him for their relief. He was skilled in administering comfort to the mind as well as alleviation to the body, so that he was scarcely less loved as a friend, than honored and confided in as a physician. But while he was thus tender and affectionate in his intercourse with his patients, he properly estimated the dignity of his professional character. He thought that when, as a medical adviser, he became responsible for the course he thought fit to adopt, that this course ought to be

strictly pursued. He believed that if he were unworthy to be trusted, he was unworthy to be employed ; and that it was no part of his duty to become answerable for the effect of remedies which were never, or only partially administered, and that too by a discretion which claimed to be wiser than his own.

In his intercourse with his professional brethren he was cordial and communicative, ready to lend his aid and impart his counsel at all times ; wholly exempt from those little jealousies which often disgrace professional intercourse. However rare the virtue, it cost him no effort to be both just and generous to a rival. If any proof of this were needed, I might refer to the universal respect in which he was ever held by his contemporaries ; to the affecting tribute* which his medical friends recently thronged to pay, as children, to the Patriarch of a century ; and to the reverential respect in which they still delight to hold his memory.

The subject of religion had always a paramount interest in his mind. From serious inquiry, and settled conviction, he was an earnest follower of Jesus Christ. He was truly, deeply, habitually devout. He lived under a constant sense of the divine presence ; he revered conscience as the minister of God within ; and was faithful to his principles under every change of circumstances and events. In disappointment and distress he derived strength and consolation "from above and from hereafter," and in all the stages and conditions of his life, still looked forward to the end. He made progress in religion his continual aim. The principle of piety with him was at no time dead or inert. In his religious character there was no sterile pause of winter, no spring of mere efflorescence, no autumn of dull repose ; but like some plants of tropical climates, which are always found in blossom and in bearing, he was continually producing and perfecting the fruits of piety, and his whole life was one continued season of moral and religious advancement. His views of the relations he sustained to

* The allusion is to a public dinner, given in honor of Dr. Holyoke, by his professional brethren of this town and vicinity, on the hundredth anniversary of his birth.

God, and to Christ his son, were deeply intimate and serious, but without a trace of superstition or fanaticism. He was zealous in what he believed to be the cause of his master, but it was a zeal guided by knowledge, and tempered by a true Christian charity. Religion was the all-controlling principle of his conduct, but it was a religion of quietness, peace, love and hope. He was a constant observer of the external rites of Christianity, believing them to be of divine appointment, and of the most beneficial tendency. He did not regard them as possessing, of themselves, any saving efficacy, but as simple, intelligible and touching forms, which were necessary to preserve the real substance and genuine influence of Christianity. He believed that an altar to God should be erected in every family, and no day was permitted to pass without religious offerings in his own. This, I may remark, he continued to the end of his life. The last morning he passed with his family, before he was confined to his chamber, he led their devotions in prayer, though so weak, as scarcely to be able to stand without assistance. He believed that religion should sanction and sanctify all our domestic relations, and it habitually mingled in his. He believed that it should go with us through the day, all our days, and it was the light and law of his life. He devoutly noted those events in which the preserving goodness of God in his behalf were peculiarly displayed;* and, on his death-bed, recurred to them with a gratitude too deep and full for utterance, and which could only find expression in tears. How faithful he was in the all-important duty of self-examination, the following pages, originally composed as an aid to the performance of this duty, are a sufficient evidence.

He habitually gave much of his time to theological inquiries, and these, especially, were his favorite pursuits during the last

* I transcribe from his private papers the introduction to one relating to this subject, which, as appears from the hand-writing, were among the last he ever wrote. "A Recollection of some of the Preservations, which, by the Interposition of God's good Providence, I have experienced in the course of my long Life, and for which I owe Him more Gratitude than I find myself able to pay. Oh my God, give me a grateful Heart." Ed.

forty years. His object here, as in all things else, was the truth. He confined himself to the writers of no sect, but endeavored to derive assistance from all. Even during the last autumn and winter, he carefully perused two histories of the church, giving opposing accounts of the same events; one written by a German Protestant, and the other by a French Papist. But he made the Scriptures the principal subject of his research. Believing, and I here quote his own words, that "they, and they only contain all the truths necessary to be believed, and all the precepts necessary to be practised, in order to our eternal salvation, and that every christian must judge for himself, and at his peril too, what those truths and precepts are;" he made them his constant, daily study to the end of his life. It is a fact too remarkable to be omitted in this connection, that for the last twenty years he made it a rule to read the New Testament, in Griesbach's original Text, as often as once in a year, and that this rule, with not more than three or four exceptions, he invariably observed. In his speculative views, he belonged to that class of Christians, which are denominated at the present day Liberal, or Unitarian.* He was educated in principles of faith different from these, but after thorough and conscientious inquiry he adopted those which are known to be professed and entertained by the religious society of which he was one of the principal founders, and in which he sustained an important office for nearly half a century.† I state this merely as a fact which it is proper to make known, for it was one which he, himself, regarded as having an important influence on his character. In one of the last interviews which it was my privilege to have with him, he took occasion, without any solicitation, to express himself very fully on the subject, in a strength and earnestness of language, with him very uncommon; and with the evident intention of bearing his last testimony to the truth, as he believed it to be, in Jesus. He was, from early life, an ardent

* See Appendix.

† North Church, Salem.

friend to religious liberty, and an intrepid and consistent assertor of the rights of conscience. The privileges, which, as a follower of our common Lord, he claimed for himself, he freely awarded to others. While he felt compelled to differ from many of his fellow Christians, he still regarded them as Christians, gladly admitted their just claims as such, and embraced them all in the circle of his benevolent regards. His views of God, of His providence, of the mission and message of His Son, of the duty and destination of man, were all cheerful, and they shed a benign radiance over his path in life, and rendered its whole course tranquil, serene and happy.

These influences of his religion endured to the end. He experienced not, and he desired not to experience, that raised and excited state of feeling, that exultation and rapture in the near prospect of dissolution, which is sometimes witnessed and oftener desired. He thought that this was an evidence rather of presumption, than of a high state of christian preparation for death. But his faith was firm, his confidence in the goodness of God perfect, his hopes full of immortality. He felt it to be a greater act of submission to live than to die, yet desired most of all, in the approach of this solemn event, as in the whole progress of life, meekly to follow the leadings of God's providence; and at last with an unshaken faith, in perfect peace and serenity which seemed to be derived from a better world, and with all the sustaining influences of the Gospel of Christ strong at his heart, he joyfully yielded his spirit to God who gave it.

There is another interesting point of view in which the character of Dr. HOLYOKE should be considered. He was known to most of us only in the more advanced period of his life; and all who have thus known him, would at once feel that any tribute to his memory would be essentially imperfect which did not include a notice of his old age. He seemed to have been reserved, in providence, to teach us that a period, which is ordinarily regarded with solicitude and regret, may yet

be one in which happiness greatly preponderates ; and that God who sustains and blesses man throughout every other stage of his earthly pilgrimage, does not neglect or desert him at its close. It is no exaggeration to say, that our venerable friend not only fully realized the idea of a good old age as it is defined by the Prince of ancient philosophers, namely "that which advances slowly and without suffering," but one which he, with his imperfect light, could not so much as have imagined ; for it was illustrated and dignified by all the benign influences of a rational and elevated christian piety.

To those whose privilege it was to see him familiarly in the decline of life, the eloquent letter of the Roman orator, on Old Age, appears but an imperfect fancy-piece. "When young he considered that he might one day be old, and in age, remembered that he once was young." He had to bear no earthly retribution for past follies or sins. He was free from those moral infirmities which often mar the comfort and respectability of advanced years ; from discontent, querulousness, asperity, moroseness ; he still felt a lively and, in some respects, an increasing sympathy for his fellow men, and especially for the young ; still was fully sensible of the happiness within his reach ; no kindly feeling was frozen up by the winter of life ; he claimed for himself no peculiar immunities, and maintained all the simplicity, modesty, and lovely amenity of deportment which marked his early years. With him old age, as it has been happily described, was an "interval between the hurry and the end of life ;—a season of tranquil enjoyments, of obedient appetites, of well regulated passions, and of calm preparation for eternity. In this serene and dignified state, placed as it were on the confines of two worlds, he reviewed what was past with the complacency of an approving conscience, and looked forward with humble confidence in the goodness of God, and with devout aspirations towards his eternal and increasing favour." It was indeed, with our friend, a period of serious thought, of chastened feeling, and of ripened experience. He

regarded it as peculiarly propitious to the enjoyment of natural, quiet, solid pleasures; the pleasures of the fireside, of taste, of intellect and of the heart; as one especially, which, freed from the hindrances of active life, allowed him "leisure to be good." It was not, indeed, arrayed in the joyous colors of the opening day, but it was cheered by the mellower and richer tints of the evening twilight. None, I think, could come away from his society at this period, without imbibing a new respect for human nature, without new confidence in the belief that virtue, moral and religious worth, are not mere fictions and names, but that they are real things, and of all things else, most lovely, desirable and sublime. He reaped, moreover, the reward of a well spent life, not only in the returns of an approving conscience; but in the unsought, the voluntary, the eager tribute of respect and reverence with which his presence was everywhere greeted. "When the ear heard him, it blessed him. And when the eye saw him, it bore witness to him." In the beautiful language of the Levitical law, all delighted "to rise up before his hoary head, and to honor the face of the old man." In fine, his was truly a virtuous old age,

"An age that melts with unperceived decay,
 And glides with modest innocence away,
 Whose peaceful day Benevolence endears,
 Whose nights congratulating conscience cheers,
 The general fav'rite, as the general friend;
 Such age was his;—but now we mourn its end."

This sketch of the character of Dr. HOLYOKE, elaborate as it may seem to those who knew him not, must appear to those who knew him well, inadequate and unworthy. I may then be permitted to add, in conclusion, that his virtues possessed the uncommon excellence of being confirmed by habit. "This alone can give to human character its true moral temper and power." As the individual virtues can only be perfect in their kind, but when they all exist in unison; so [habit alone can enable the whole man to maintain a steady course of improvement, with the least access of

regret and perturbation of mind. The moral qualities of our friend were not merely of a high order, not merely well developed, not merely well directed ; but they were thus fixed and engrained by habit. He did not exhibit the appearance of one who was struggling with difficulties, yet determined, from a strong desire and principle of rectitude, to conquer them ; but seemed to know little of the conflicts of appetite and passion with duty. Self-control had become so habitual that it was no longer felt as a task. Love of God and man, duty, goodness, the pursuit of worthy aims, had become so much a part of his moral constitution, that, I believe, it is perfectly true to say, that knowingly to do wrong, in any single instance, would have required in him as severe an effort as the practice of elevated virtue in most men.

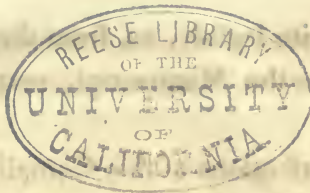
In concluding these recollections of my venerable friend, I only further observe, that he was what he became, through the influence of the religion of the Gospel. This was the renewing, the transforming, the all-pervading, the quickening principle of his whole nature. He has furnished another illustration of the fact, if, indeed, any further illustration were necessary, that it is Christianity, and this alone, which is capable of forming the highest, the noblest, the most admirable order of the human character.

ETHICAL ESSAY.

The first part of the report is devoted to a general
 description of the country, its position, and its
 resources. It is then divided into three parts, the
 first of which is devoted to a description of the
 country, the second to a description of the
 population, and the third to a description of the
 resources. The first part is divided into three
 sections, the first of which is devoted to a
 description of the country, the second to a
 description of the population, and the third to a
 description of the resources. The second part is
 divided into three sections, the first of which is
 devoted to a description of the country, the
 second to a description of the population, and
 the third to a description of the resources. The
 third part is divided into three sections, the
 first of which is devoted to a description of the
 country, the second to a description of the
 population, and the third to a description of the
 resources.

THE HISTORY OF THE
 UNITED STATES OF AMERICA

The second part of the report is devoted to a
 description of the population, and the third to a
 description of the resources. The first part is
 divided into three sections, the first of which is
 devoted to a description of the country, the
 second to a description of the population, and
 the third to a description of the resources. The
 second part is divided into three sections, the
 first of which is devoted to a description of the
 country, the second to a description of the
 population, and the third to a description of the
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 sections, the first of which is devoted to a
 description of the country, the second to a
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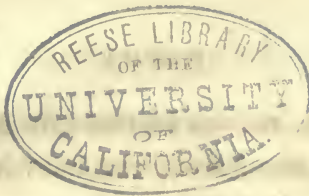
INTRODUCTORY NOTICE.

BY THE AUTHOR.

About the Beginning of the Year 1814, having Leisure on my Hands, it occurred to my Mind that it might be useful to employ it, in enumerating the several Virtues that I ought to cultivate, and contrast them by their opposite Vices. Before I had made much Progress in this Enumeration, however, I found that I ought to consider the Duties I owed to my Neighbour, and the ill Dispositions I ought to avoid; and that, finally, I ought to extend the Enumeration to all the Duties I owed to every Being with whom I had any Concern. And, as I felt disposed, I applied myself to it, more with a View to improve myself in the Knowledge of my Duty than from any other Consideration; and a very imperfect and incorrect Business it is. I should willingly have written it over again, and made many Corrections, Alterations and Additions, if I had not found the Labour of transcribing too much for the feeble Unsteadiness of my Hand; for I often find myself
unable

unable to write legibly, as, from the many Blunders that occur in the Manuscript, may easily be conceived.

The Imperfections of this Compiement are many and great. The Arrangement is defective. The Style and Language are incorrect. Repetitions are frequent. The Subdivisions are too numerous. The Observations are frequently trite and vulgar, and probably, sometimes, erroneous and cold. I would hope, however, that with all its Faults, it may be of some Use, to assist in Self-Examination, which was the End I had principally in View. And I cannot but think that a well executed Work, drawn up, on this Plan, might be a useful and acceptable Present to the Public.



For Morality
Must
have
faith.

PREFACE.

The word Morality is derived from the Latin *Mores*, and its proper Signification is right Behaviour, Conduct, and Manner of life, and comprehends the *Whole Duty of Man* (in the most extensive Sense of the word) to every sensitive Being with whom he has any Concern, from the Supreme Deity who created and governs the Universe, down to the meanest Reptile that crawls beneath His Footstool ; for all have their Rights. Now if Morality be synonymous with right Behaviour, it must necessarily include Religion, as it undoubtedly does ; for he who neglects his Duty to God and his Saviour, is (to say the least) as immoral as he who neglects his Duty to his Neighbour or himself. Morality then ought always to be considered as including Religion as one essential Branch of it, and as the same as doing the whole Will of God, which is the whole of our Duty. But Religion, as the Word is commonly understood, does not include the Whole of our Duty, as our Duty to our Neighbour is not commonly comprehended in our Idea of Religion.

How

How often do we see Instances of Men who make great Professions of Religion, and who regularly attend upon its holy Offices, and appear to make Conscience of performing its Duties, yet cry down Morality, and condemn the Preaching or Inculcating of good Works as a Matter of little or no Importance, and who cry Lord, Lord, but do not the Things which He commands.

On the other Hand the Fault is as great, though probably not so common, for a Man to confine his Obedience to the Duties of the second Table, to the Neglect of the first. He is as immoral as the former, and for the same Reason. He does not perform the whole Will of God.

Now both these Descriptions of Persons are in an egregious Error; for certainly one great End or Design of the Christian Dispensation was to reduce an immoral, sinful World from that gross Vice and Wickedness into which it was universally plunged, to a State of Moral Purity. Jesus Christ came into the World to “purify to Himself a *peculiar* People, *zealous* of good Works.” Now what are good Works? What is Virtue and Morality but doing the Will of God? And what does the Lord our God require of us, but to do justly, to love Mercy, and to walk humbly before Him? What is well doing, walking by Faith, new Obedience, denying Ungodliness, and the Practice of Universal Virtue, but Morality,

rality, and doing the Will of God? And what does God require more of us, than doing His Will? Most certainly, then, perfect Obedience to the Divine Will, because it is the Divine Will, must, under the Government of a righteous God, eventually prove the Supreme Happiness of every accountable moral Agent, for we have the fullest Assurance, that God will reward every Man according to his Works.

If Man had not sinned, Christ would not have died, Man would not have needed a Saviour, for what does God require more of us than perfect Obedience to His Will?

But it is objected that *such* Obedience is out of our Power; that no one ever did, or can perform such perfect Obedience. Granted. But does it thence follow, that because we are not able to render a perfect Obedience, that therefore we cannot make some Approach towards it; or that because we cannot do every Thing, that therefore we can do Nothing; or that we ought not to do all that is in our Power? By no Means. For if we obey as far as we are able, such is the gracious Promise of the Gospel, that our imperfect Obedience will be accepted through the Mediation of our beneficent Redeemer. For our Merciful Father demands our Services, no further than He has given Abilities.

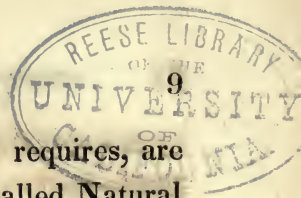
Our Saviour has directed us to be perfect, even as our Father in Heaven is perfect, when he well
knew,

knew, that it was impossible for any of his Disciples to be *thus* perfect. This Command, then, plainly shews us, that we ought to endeavour to make ourselves as perfect as possible, although we may never be able, by any Exertions, to arrive at the Perfection of that Pattern our Lord holds out to us for our Imitation.

But if it be contended, that Religion obliges us to all this, then it follows necessarily, that Religion and Morality are the same Thing; but if so, how great is the Absurdity of depreciating one confessedly essential Part of Religion, while we are exalting another.

The Duties of Morality may be divided into five Branches; viz. First, those we owe to God; secondly, those we owe to our Saviour Jesus Christ; thirdly, those we owe to our Neighbour; fourthly, those we owe to ourselves; fifthly, those we owe to the brutal Creation; for these comprehend all the sensitive Beings with which we have any Concern or Connexion.

Now Morality being right Behaviour, the Man who does or behaves as he ought towards these five Beings or Classes of Beings here enumerated, is a good Man; he does the whole Will of God, is sure of His Approbation, and must be as happy as his Nature admits.



Natural Religion, and the Duties it requires, are treated of in the first Chapter. It is called Natural Religion, because its Truths are supposed to have been discoverable, and even demonstrable from the mere Light of Nature, without the Aid of Revelation. But however just that Supposition may be, the Fact is, that the Patrons of Natural Religion, never did, nor ever were able to produce, a tolerably consistent Scheme or System of it, previous to the Publication of the Christian Revelation. Since that Period, indeed, it has put on a more respectable Form, and those, who are now Sticklers for the Sufficiency of Natural Religion, are indebted to that Revelation which they decry, for the Perfection of that System they so highly extol. Now Christianity is to be considered by us, not only as an authoritative Republication of Natural Religion in all its Purity, wherein all its Truths are illustrated, confirmed and enforced by additional Proofs and Sanctions ; but also, as revealing a Dispensation of Things necessary to be known, but not discoverable by Reason ; as the Redemption of the World by Jesus Christ, the Efficacy of Repentance, &c. &c., and the Duties incumbent on us, in Consequence of this revealed Knowledge. And this Revelation, as contained in the Gospel, ought to be received, and firmly believed, as the only, and the sufficient Rule of Faith and Manners. For it is the Power of God unto Salvation, to all those who believe.

CHAPTER I.

VIRTUES AND GRACES TO BE CULTIVATED.

TO GOD WE OWE,

FAITH in his Being and Attributes. We must believe that He is the only Self-Existent, Eternal and Uncreated Being; that He is the Creator and moral Governor of the Universe, of every Individual Being whether animate or inanimate; that He is possessed of every possible Perfection, being wise, just, good, and true, in an infinite Degree; that beside these, which are called his moral, He is possessed of physical Attributes no less perfect, being Infinite, Omnipotent, Omniscient, Omnipresent, Immutable, and Independent, and more if more can be. And as these Attributes form the most perfect Character of which we can have any Conception, we may fairly argue that under his Government, Virtue must and will be rewarded, and Vice punished. This is called the Religion of Nature, for, (as the Apostle Paul argues,) “the invisible Things of Him from the
Creation

AND WE OUGHT CAREFULLY TO AVOID,

ATHEISM, or a total Disbelief of a God. The Atheist is reduced to two Suppositions, either, first, that the World was produced by Chance, which implies that Chance is an Agent, and that it existed before the World, which is absurd. Or secondly, that the World existed from Eternity ; which Notion has been satisfactorily, and I believe, irrefragably, confuted by many able Writers. But how any Being can have existed from Eternity, is confessedly beyond our finite Comprehension. But still Nothing is more certain than that if any Thing *now* exist, Something did *always* exist ; and that Being is God. His Being and Attributes are indeed beyond our Conception, but we are compelled to believe their Existence.

INFIDELITY, DEISM. There are others, who do believe there is a God, who created the Universe, but who, having subjected it to certain Laws, takes no further Care about it, nor exercises any Providence or moral Government over it. Both these Species of Infidels stand upon the same Ground, as far as respects the moral Conduct of the rational Creation, and their future Existence and Accountability ; and as they expect Nothing but Annihilation, we must leave them to enjoy the Prospect that lies before them, if haply they may realize it. And others there are, who

Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead ;” and this Faith is the Foundation of all true Religion, “for whoever cometh to God must believe that He is, and that He is the Rewarder of all that diligently seek Him.” And Reason as well as the Gospel informs us, that without Faith it is impossible to please Him. And as His Will must be always agreeable to His Justice, Wisdom, Goodness and Truth, (for He cannot possibly be influenced by any Thing but His own adorable Attributes,) it must therefore be always most just, wise, good, and true. And, although no human Creature can form any tolerably adequate notion of this stupendous Being, our highest Conception of Him falling infinitely short of His Perfections ; yet the highest Ideas we can entertain of Him, we are sure, must come nearest the Truth. It behoves every one, then, to study the Divine Character and Will, that so we may be instructed and enabled to conform ourselves to it, as it is certain that to be as like Him, as our limited Capacities will admit, must be the highest Exaltation and Perfection of the Human Character of which we can form an Idea, and must constitute our supreme Felicity, through the whole Period of our Existence.

But we must never forget, that even this Faith, which is so absolutely necessary, is really of no Value,

who, though they believe natural Religion, yet have insuperable Objections to Revelation. They suppose Reason to be a sufficient Guide, and that all Revelation is superfluous; and as they suppose the Evidences for it, do not amount to a Demonstration, they reject it. All these, we (Christians) suppose to be in a very dangerous and deplorable Error; and that this Error arises, not from the Deficiency of Evidence, but from a Want of due Attention to that which is laid before them.

IDOLATRY. Paying Religious Worship to some Idol which we know to be ignorant, weak and helpless, argues gross Inattention to the Nature of Deity. But what can equal the Folly and Stupidity of worshipping Pictures, Statues, and Images, (Stocks and Stones) which can neither hear nor act? All Idolatry must be most odious to the great God, and he hath accordingly declared His Abhorrence of it in the strongest Terms. His Glory will He not give to another.

IGNORANCE OF GOD, and INATTENTION TO HIS CHARACTER, must be highly offensive to Him. That there is a God, “all Nature cries aloud through all her Works,” and they must be stupidly Inattentive, who do not hear her Voice. And it is our Duty, as well as the noblest Employment of the Human Mind, to
study

Value, except it be followed by a corresponding Behaviour; that is, unless it influences our Thoughts, Words, and Actions, or produces that good moral Conduct, wherein Conformity to the Divine Will consists. For the Devils believe.

As God is the moral Governor of the Universe, we should not for a Moment forget that all Things are ordered by His Providence, and every thing that befalls us is of His Ordinance, and that it is the Height of Impiety to find Fault with any of His Allotments, who orders all Events in infinite Mercy and Goodness for the Whole of His Creation. That Conduct, therefore, which produces Happiness, must be agreeable to the Divine Will.

LOVE, GRATITUDE. Benevolence and Beneficence, which are prominent Attributes of God, are naturally the proper, genuine Subjects of *Love*; and when these Qualities are exercised towards ourselves, they become the proper Subjects of our Gratitude, and as we are indebted not only for our Being, but also for every other Blessing we enjoy, without a single Exception, to the Benevolence of the Deity, what immense Obligations are we under to that Good Being, to love Him with all our Hearts and Souls, and Minds, and Strength! Especially when we are assured by Revelation that “Eye hath not seen, nor Ear heard, neither have entered into the Heart of
man,

study what natural Reason and Revelation inform us of the Divine Character; for all our Religion must be founded upon the Ideas we frame of Him, who is the Object of it. The Heathen World supposed their Gods to be such cruel malevolent Beings, as to delight in Misery, and to be appeased by Human Sacrifices. How anxious, then, ought Christians to be, that they entertain not erroneous Notions of the Attributes, Character, and Will of the Deity they worship.

INGRATITUDE to that Good Being, who is our greatest and best Benefactor, in whom we live and move; and to be regardless of, and inattentive to, the Mercies and Benefits, we every Moment receive from His Hands, shows a thoughtless, or a stupid or perverse State of Mind. But, if, when we are sensible of His Favors, we are still ungrateful, how great must be our moral Depravity! And yet it is probable, (if we may judge from Appearances,) that a large Proportion even of those, who call themselves Christians, are of this Description. How many readily acknowledge the vast Obligations they are under, to this, their greatest and best Benefactor, and yet in the general Course of their Lives, do not appear to act, as if it were any Part of their Duty to make Him suitable Returns, by a constant, steady Obedience to all His Commands, which

is

man, the Things that God has prepared for those who love Him." How justly then did our Saviour pronounce this to be the first and great Commandment. "The purest Motive of human Action is the Love of God. There may be Motives stronger, and more general, but none so pure. It is indeed the Source of every Thing which is good in Man, and of all the Principles of Conduct, it is the safest, the best, the truest, the highest."* Towards the Author of infinite Obligation, Gratitude is the only Species of Love that can exist.

OBEDIENCE. AS we are the Creatures of God, and Moral Agents, and therefore accountable, it is our highest Duty to obey the Divine Will in every Instance, however that Will be made known to us, whether by the Light of Nature, or by Revelation, or by Experience, or by Expedience; and must constitute our greatest Happiness, under the Government of that Being, who will reward every Man according to his Works. But our merciful Creator, (who knows whereof we are made,) does not expect perfect unerring Obedience from such frail Beings as Men; but has declared that if we hate Iniquity, and indulge no known Sin, we may, notwithstanding our frequent Failures, be accepted of Him, through the Mediation of His Son Jesus Christ.

Obedience

* Paley.

is the Way alone, in which we can hope to please Him, or satisfy our own Minds that we are grateful, for Faith without due Affection for the Object of it will be of little Avail, however firm and sincere it may be. “Shew me thy Faith without thy Works, and I will shew my Faith by my Works.”

DISOBEDIENCE. AS God's Will is always wisest and best, every Deviation from it must be criminal, and there is no Sin or faulty Behaviour, whatever, that is not contrary to it. If this be true, there cannot be any further Dispute about the Necessity of good Works, in Order to our Acceptance with God; for though the word Morality is nowhere mentioned in the Gospel, yet Terms of the same Import abound, as *e. g.* Obedience, Righteousness, Well-Doing, denying Ungodliness, Walking by Faith, Good Works, Virtue, the Righteousness which is of God, by Faith, and a Variety of synonymous Expressions scattered throughout the New Testament, set in the strongest Light the great Importance of Morality and good Works, and of Obedience as the End of Faith. “What doth the Lord thy God require of thee, but to fear the Lord thy

Obedience to the Divine Laws is enforced upon us through the whole Scriptures, in the strongest and most explicit Terms that can be imagined, and the whole historical and prophetic Parts of the Old and all the Precepts of the New Testament, conspire to inculcate it upon us by all the Sanctions which either this Life, or that which is to come, can furnish. No religious Observances, no Homage nor Worship we can possibly pay our Creator, can ever come in Competition with Morality, that is with doing the Will of God. “Behold, to obey is better than Sacrifice, and to hearken than the Fat of Rams.” It is true that such is the Frailty of our Nature, and so many and great are the Temptations and Allurements by which we are assailed, that none of us ever come up to the Standard: But if Love to God be supreme in our Hearts above every other Love, our Obedience to His Will will be as Perfect as our Nature admits.

REPENTANCE. As we are all Sinners, and all guilty before God, a hearty Sorrow for, and a real Turning from, all our past Sins and Offences, are both by right Reason, and the Terms of the Gospel, made indispensable Conditions of Pardon and Acceptance with God, and as necessary as Faith, in Order to Salvation. The Term Repentance involves in it a steady Course of virtuous Obedience throughout

thy God, to walk in all his Ways, and to love Him, and to serve the Lord thy God with all thy Heart and with all thy Soul?"

LIVING IN A COURSE OF VICIOUS INDULGENCE, without Consideration, or without Compunction or Reflection, denotes a most heedless or abandoned Character, and is utterly destructive of all our Hopes of a happy Futurity. The future State of the Blessed in Heaven is represented in the Gospel as a social State of perfect Holiness, into which Nothing can enter that defileth, that worketh Abomination, or maketh a Lie. No one, therefore, who dies in the conscious Indulgence of any known Sin, can have any Reason, from any Thing revealed in the Bible, to hope to inherit eternal Life; since there is no Repentance in the Grave. It is, therefore, incumbent on each to turn from all his Iniquities without a single Exception, by humble and sincere Repentance, and then as far as Repentance avails, he will be entitled by the Word of God to an Inheritance among them that are sanctified. But let no one sin under a Notion that he will repent hereafter. For, beside the Consideration that he does not know that he shall ever live to that hereafter, he should seriously
consider,

throughout our whole Lives. The Cause of Salvation, is the free Bounty and Mercy of God, but it is a Favour offered us in the Gospel, upon the express Condition of Newness of Life, and new Obedience. “God will render to every one according to his Deeds, to them, who by patient Continuance in good Works, (as it ought to be translated,) seek for Glory, and Honour, and Immortality, Eternal Life.” But as Repentance, however sincere, and our future Obedience, however perfect, cannot make any Compensation for past Offences, so Natural Religion affords no Grounds upon which we can rely, that mere Repentance could reinstate us in the Divine Favour. But Revelation informs us, that our Saviour has made Repentance through Faith in Him available to our Acceptance with God.

HOPE. From the perfect Rectitude, Benevolence, and Immutability of the Deity, all who believe and obey, may with the utmost Confidence hope in His Mercy, and the Hope of a blessed Immortality, if well grounded, is a never failing Source of Satisfaction. It yields us the greatest Happiness while we live, and in the Hour of Death, the greatest and best Support.

FEAR. AS God has declared His utmost Detestation of Sin and all Iniquity, and that He will punish

consider, that his Habits of Sin and Vice may become so inveterate as to render it morally impossible for him to carry his Resolution into Practice. For it is certain that Repentance is no easy Matter, when Indulgence in Vice has become habitual.

DESPAIR. To have no Hope in God, must be the most miserable State to which an accountable Being can be reduced. As our whole Destiny depends upon the Great Disposer of all Events, if we are conscious that our Character and Conduct are such as to preclude all Hope of His Favour, we are of all Men the most miserable. But we ought never to despair, if we comply with the Terms prescribed in His Gospel, for He is a God, long-suffering, forgiving Iniquity, Transgression and Sin, and will most certainly fulfil all His Promises.

LIVING WITHOUT THE FEAR OF GOD, is in Effect to give up ourselves to all Manner of Vice and Immorality, and to reduce ourselves to that State of Moral Turpitude, which must terminate in Despair
and

ish all Evil Doers, we ought to be most careful lest in any Thing we offend Him. It is true, indeed, that Fear is not the most noble Motive to Action; but, he who begins to abstain from a vicious Course through Fear, may, and often does, when his bad Habits are broken in upon, come to serious Reflections, and to be actuated by more worthy Principles. The Fear of the Lord is indeed the Beginning of Wisdom, but it ought to proceed on to Love.

A SENSE of the OMNIPOTENCE and OMNISCIENCE of GOD, and our entire DEPENDANCE upon Him for our Existence, and every Enjoyment, ought to be continually present to our Minds; for there is no other Consideration that will so effectually lead us to right Conduct in every Relation we sustain, as a firm Faith and Persuasion, that we are every Moment in the Presence and under the Inspection of an Almighty, All-righteous God, nor can any other Considerations induce us more powerfully to place our

TRUST and RELIANCE upon HIM. We ought, therefore, to commit all our Cares and Concerns to Him who careth for us, not only in Things pertaining to this Life, but to those of a Future and more durable

and Perdition. Fear, though an inferior Motive, places the Man who has it in a Situation much preferable to his, who lives without it. Let us be careful, then, how we cast off the Fear of God.

THOUGHTLESSNESS, AND NEGLECT OF DUTY, are perhaps the most common Faults that Mankind are apt to fall into. Engrossed with the Cares and Pleasures of the World, “they forget the God that made them, and lightly esteem the God of their Salvation.” How a Being, who professes to be governed by Reason, can excuse such Thoughtlessness, to himself, is not easy to say; but it is certain, that it is a most dangerous State of Mind, and shows an utter Absence of those Considerations, which are so well adapted to lead him to his Duty, and his Happiness.

INATTENTION, DISREGARD. “God is not in all his Thoughts,” says the Psalmist, of the Wicked. He who has no Trust in, or Reliance upon, that Being, upon whom his present and future Condition depends, cannot have any pleasurable Prospect of
Happiness,

durable one; and to repose ourselves with the utmost Confidence and Assurance upon all His Promises, which He has graciously given us in His Word. For He never faileth those who put their Trust in Him, and to know that we have an Almighty Friend, upon whom we can certainly rely, must afford us the greatest Satisfaction we can enjoy in Life or Death.

RESIGNATION, SUBMISSION to the Divine Will. This Duty results from the acknowledged Wisdom, Goodness, Rectitude, Omniscience, and Superintendence of the Deity, on the one Hand, and our Ignorance, Imperfection, and entire Dependance on Him, on the other. It is therefore a most reasonable Duty, and enforced upon us, both by Natural and Revealed Religion, and is most Acceptable to God, as it exemplifies a Disposition to conform to His Will which is our highest possible Attainment. It must, however, be confessed to be a Duty extremely difficult in many Instances to perform, in its full Extent. But to animate and encourage us in such trying Cases, we should recollect the Example of our Lord, who in the days of His Humiliation, with the Prospect of a most painful Death full before Him, prayed that not his Will, but his Father's, might be done; and who has taught us to make it Part of our daily Prayer that the Will of God might be done on Earth as it is in Heaven. Nor can any Situation in
 which

Happiness, with respect to Futurity, but all before him, must be a Scene of the greatest Uncertainty, or gloomy Despair.

DISCONTENT, IMPATIENCE, REPINING under the Awards of Providence; or arrainging, or finding Fault with the Divine Dispensations. As we are under the Moral Government of God, and His Will is our Supreme Law, and as all the Events and Accidents, (as we call them,) of Life, make Part of that Moral Discipline we are under, every Sentiment or Expression of Impatience or Discontent is criminal. But arrainging the Justice or Benignity of Providence, is not only grossly arrogant, in Creatures so ignorant as we are, but being in direct Opposition to the Divine Will, is one of the most odious in the Sight of Heaven of any Disposition we can indulge. All this, Reason and Natural Religion plainly teach us. But if we recur to Revelation, how strongly do we find such Conduct reprobated, and Resignation to the Will of God inculcated! We ought never to conceive of our Moral Governour, as an arbitrary Sovereign, but as being, in every Instance, entirely influenced by His own adorable Attributes of Justice, Truth, Wisdom and Goodness. And such a Being, though possessed of infinite Power, can never do any Thing unkind, unwise, false or unjust, for there must be always
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which we can be placed exempt us from the Performance of this Duty, whether in Prosperity or Adversity, in Sickness or Health, in Life or Death. “In the day of Prosperity be joyful, but in the day of Adversity consider.”

HONOUR, REVERENCE, WORSHIP, ADORATION, PRAISE, THANKSGIVING, PRAYER, DEVOTION. Our Obligation to perform this Class of Duties, arises from the transcendent Attributes of God, and our Dependance upon Him; that is, from what He is in Himself, and from what He is to us. And we ought to honour, reverence, worship, and adore the Deity, as the only Self-Existent, Infinite, Almighty, Immutable, Omniscient, Incomprehensible Being, that is, for His physical Attributes. But we bless and praise, thank and pray to Him, as our Creator, our righteous Ruler, and Moral Governour, who orders all Things in Infinite Mercy and Goodness to the whole Creation, (and more especially for his Goodness to ourselves in particular;) and for all His other moral Perfections, as His Rectitude, Holiness, Wisdom, Justice, and Truth, which, as His Creatures, we are interested in; and which make Him the Object of our highest Love, Gratitude, Honour and Praise. Devotion is a lively Exercise and Expression of those Affections, which we owe to the Supreme Being; as Reverence, Gratitude,

the most perfect Harmony between His physical and moral Attributes, and what further can we look for, or even wish? Resignation, therefore, to the Divine Will, is agreeable to the highest Reason.

DISHONOURING GOD, BY IRREVERENCE, NEGLECTING WORSHIP, PRAYER AND RELIGIOUS DUTIES, BY PROFANENESS, PERJURY, BLASPHEMY, &c. As there cannot be any Religion where God is not honoured, so positively to dishonour Him is a Dereliction of all Religion. No one can presume upon the Divine Favour, who habitually neglects his Worship, and all religious Duties, who never acknowledges His Providential Care, who never prays to, or adores Him. But much less can they have any Hope in His Mercy, who by Perjury, or by customary Profaneness (as Cursing and Swearing, to which there does not appear to be the least rational Inducement or Temptation,) or by gross Blasphemy, or other irreverent or criminal Conduct or Behaviour, throw Contempt upon Him, Who alone is worthy of all the Glory and Honour which his rational Creatures can pay.

But we ought to be upon our Guard, lest we trust to, or rest in Acts of Devotion, (however fervent they may be, or how often soever repeated,) as the Whole of our Duty; and remember that our Lord has told us, “that God will have Mercy, and

not

tude, Hope, Desire, Trust, and Resignation; all which, conspire to encourage and animate us in our Christian Duties, and ought, daily, to be religiously performed. That rational Creatures, who are continually receiving so many, and so great Favours, from the universal Parent, should make Him all the Returns of Gratitude in their Power, must certainly be a natural Sentiment; and we accordingly find the most savage and ignorant Nations show some Tokens of Religion, or use some method of expressing their Regards or Gratitude to their Gods, however uncouth or absurd they may appear to us. It then certainly becomes us, who are favoured with so much Knowledge of the Deity, and of that Worship, which is most acceptable to Him, daily and devoutly to adore and worship Him, in the Way which He has appointed. We ought, moreover, particularly to remember, that all our Prayers and Praises, and all our Addresses to the Deity, be offered in the Name of our Lord Jesus Christ, by whom alone we have Access to God, and whom the Father always heareth.

“The Use of the Offices of Devotion is to excite the Feelings of Devotion; the Use of the Feelings of Devotion is to produce the Duties of Life.”* Under the Term, Prayer to God, we commonly comprehend:—

First, *Praise and Adoration*; for his physical
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*Fawcett.

not Sacrifice.” That is, He esteems the Performance of moral Duties, and Obedience to His Will, before the warmest and most seraphic Devotion that Man can pay. And this Caution is the more necessary, as Mankind have, in all ages, been prone to substitute Faith and religious Observances, in the Room of Justice, Charity and Rectitude of moral Behaviour. “These Things we ought to do, and not to leave the others undone.” Always remembering, that we shall be judged according to our *Works*. “Not every one who saith unto me Lord ! Lord ! shall enter into the kingdom of Heaven ; but he who *doeth the Will* of my Father, who is in Heaven.”

It has been objected against the Duty of Prayer, that as the Deity is in His Nature unchangeable, Prayer is so far from being a Duty, that it is an Affront to the Divine Majesty, as in every Act of Prayer, we hope or expect to produce a Change in Him, in whom we profess to believe there is no “Variableness or Shadow of Change.” But the Objection is removed, when we consider that He has Himself directed us to pray to Him in all our Wants, and to make our Supplications to Him. And further, when we consider that although we cannot, by any Prayers we can offer, make any Change in the Deity, or in any of His Determinations, yet fervent Prayer may produce such a Change in the sincere
 Suppliant,

and moral Attributes; and for his Providence, exercised in the Government of the World.

Secondly, *Prayer*, properly so called; for spiritual Favours, as Faith, Repentance and Obedience, and especially for the Pardon of our Sins and Assistance of the holy Spirit; and for temporal Blessings, as Life, Health, Soundness of Mind and Body, competent Support, and generally, for every Blessing of Life.

Thirdly, *Thanksgiving*; for spiritual Favours, as the Light of the Gospel, for the Mission of Jesus Christ, the Means of Grace, Religious Education, &c.; and for all temporal Favours, as the Continuance of Life, Health, Friends, &c. &c.

Fourthly, *Intercession*; for all Mankind, our Nation, our Friends, all who are in Affliction, &c. but always with Submission and Resignation to the Divine Will.

ZEAL; or an earnest Endeavour to promote the Honour of God; to propagate the Knowledge of Him and His Will, among those who are ignorant of Him, is the Duty of every one. To vindicate His Laws and Providence, and to do, with Prudence, all in our Power to advance His Religion in the World, and in our own Hearts. Animated by that Love, Gratitude, and Reverence we owe to our greatest and best Benefactor, and the Charity

Supplicant, as may qualify him for the Reception of a Favour, which, otherwise, his Maker might not think fit to bestow. When we address the Deity, it becomes us to do it with the most profound Solemnity, Seriousness and Reverence, and the closest Attention, and never suffer our Minds to wander from the Business before us. But many Persons, either from Negligence or constitutional Infirmary, do suffer their Minds to be led away from their Duty, and really offer to their Maker no more than the mere Words of their Mouths, instead of their most devout and hearty Affections. But this is not Prayer; it is only running over a Form of Words, which have no more Efficacy to obtain the Object of our Requests, than if we read our Petitions in the Words of a Language with which we were utterly unacquainted. And this is, in Fact, the Case of a very large Proportion of those in Popish Countries, who read their Prayers couched in the Latin Tongue. But Protestants are better informed. They are taught, that no Prayers can be acceptable to God, which do not come from the Heart; which certainly they cannot do, when they are offered in an unknown Tongue, or when the Supplicants offer only the Words of their Mouths, while their Thoughts are wandering to the Ends of the Earth.

LUKEWARMNESS and INDIFFERENCE, ENTHUSIASM and FANATICISM. Both these tempers are
equally

we owe to all our Fellow Creatures, we ought to exert ourselves, by all honest Means, to promote all Schemes evidently calculated to advance the Glory of God, and the Welfare and Happiness of Society. For it is evident, that if such Endeavours were universal, or even general, the Condition of the World would be improved beyond all Calculation.

But our Zeal should be always accompanied with Prudence. Imprudent Zeal has often done more Hurt than Good. Our Zeal is never more unequivocally laudable, than when it is exerted for the Good of our Neighbour.

“That Zeal is only safe, only acceptable, which increases Charity directly; and because Love to our Neighbour and Obedience to God, are two great Portions of Charity, we must never account our Zeal to be good, but as it advances both these, if it be in a matter that relates to both; or severally, if it relates severally.”*

TRUST IN PROVIDENCE. That the Universe, the whole Creation of God, is governed by his Providence, is not only the Belief of all Christians, but even of those Deists, who believe in a future State of Retribution. For they believe, that as the Benevolence of the Deity was the Motive, which led Him to create the World, the same Benevolence must have induced Him to govern it, so that
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* Bishop J. Taylor.

equally contrasts to that Zeal, which the Gospel approves. The first in Defect, the second in Excess. Those of the former Temper show a faulty Coldness and Inattention to the Duties of our common Profession, which the Gospel disapproves. Those of the latter, quitting human Reason, and pretending to peculiar Sanctity, and extraordinary Communications of the holy Spirit, have frequently, under a Pretence of a Zeal for God, been guilty of the most extravagant and criminal Conduct. Witness that uncharitable, persecuting Temper, the genuine Offspring of Enthusiasm and Fanaticism, which has at Times been productive of so many Murders, Massacres and Miseries, in past Ages; and which still subsists, notwithstanding the more enlightened State of the World, to the Disgrace, not only of Christianity, but of human Nature. An ardent Desire to propagate our own peculiar private Opinions or Sentiments, has often been mistaken for a true religious Zeal; when, probably, the real Motives have been no better than mere Pride, Ignorance, or Bigotry. For Religion being an Exercise of the Understanding and of the Heart, the Principles and Affections of which are to regulate our Conduct, Nothing can be more wrong, than to injure or oppose another, for acting agreeably to the highest Principles of his Nature.

DISTRUST OF PROVIDENCE. As the World is under the Government of that Great Being, whose
Benevolence

the greatest possible Happiness should finally result from the vast and extensive Plan of Providence, which reaches from Eternity to Eternity.

Now we immediately perceive, that in a Scheme so extensive and complicated, of which we know but an infinitely small Part, (indeed of which we may be said to know Nothing;) there must occur a thousand Appearances, which we cannot reconcile to our narrow Notions of the Divine Wisdom and Benevolence. But as we daily see numerous Instances, in the Course of Things, that show Benevolence, though mixed with others that have the Appearance of Severity, we may safely conclude, from the acknowledged Character of the Deity, that those Instances of Severity are necessary, in Order to procure the greatest possible Sum of Happiness to the Whole. How this can be, indeed, we no more know, than how Creation was performed, which, nevertheless, we firmly believe. And although, in the course of Providence, the Virtuous sometimes suffer Pain, and the Vicious enjoy Happiness, in the present State; yet we must remember, that this is a State of Probation, (and that this Order of Things contributes to make it such,) and not a State of Retribution. But that in a future one, every Inequality will be adjusted, and suffering Virtue be fully and completely compensated. We ought, then, to submit, devoutly and patiently, to the Dispensations of Providence, under which we
may

Benevolence induced Him to create it, we know that it must be administered with perfect and consummate Wisdom, Justice and Goodness. This Consideration should teach us that all Murmuring and Repining at its Dispensations is highly criminal; that however dark and disconsolate, however gloomy and even wrong, the Course of Events may sometimes appear to our ignorant and discontented Minds, yet that we should never lose Sight of that great Truth, that the "Judge of all the Earth will do right;" that all His Doings are not only wise and good, but wisest and best, and that all our Objections to the Rectitude of the Divine Administrations, arise from our Ignorance or Perverseness. The World is governed by *general Laws*, and as Men live in Society, it must be, that when one Man suffers for his Vices, his innocent Family and near Connexions, how virtuous soever they may be, must suffer with him. It is the Order of Nature, and unavoidable; and all Attempts to change this Course of Things are dangerous, and injurious to the Security and Happiness of Society, as a little Reflection will demonstrate. For Example, when an unprincipled, ambitious Tyrant oppresses his Subjects, or without any Provocation, invades the Territory of his unoffending Neighbours, and carries Fire and Sword, Devastation and Ruin through the World, a benevolent Mind might be induced to ap-
 prove

may suffer for a while. For these Dispensations we are convinced, will contribute to the Good of the Whole; and indeed, we may rejoice, when we reflect, that they will eventually turn out for our own Good, and that, finally, we shall receive an ample Reward for every Suffering we shall have undergone to promote the universal Good. But notwithstanding the apparent Inequalities, which we observe in the Distributions of Providence in this Life, we find, nevertheless, that a Course of Virtue, is much more frequently productive of our temporal Happiness, than a Course of Vice.

Events are all ordered by Providence, and are entirely out of our Power. We may lay Schemes with the utmost Deliberation, guard against every Obstacle that occurs to our View, or that our Imaginations can suggest, and be as active and vigilant in our Pursuits as our Nature admits, yet such is the Uncertainty of all human Affairs, and so great is our Ignorance, that we can never assure ourselves of Success. No human Pursuit always succeeds. But, still it is true, that the best laid Plans are the most likely to answer our Wishes. All that is meant is, that no Projects that we can form, can ever be depended upon with Certainty. Probability, in a greater or less Degree, is the nearest Approach we can make to it, and in Reference to this we must direct our Conduct.

Now

prove the Assassination of such a Monster ; might think it not only lawful, but meritorious, and that it would contribute greatly to the public Happiness. But we are entirely ignorant of the Effect such an Action might produce ; for, very possibly, the Destruction of one Tyrant might raise up two or three more, each of which might prove as injurious to Society as the one we destroyed, and the World be injured by our officious Interference. And besides, the Rule of Law is “Thou shalt do no Murder.” We must not do Evil that Good may come. The Evil is certain, the Good uncertain, for we know Nothing of Events, and it is our Duty to submit to His Will, who has given us a Law, which we transgress at our Peril. Nothing but an absolute Certainty of the Event of any Action of ours, can justify the Breach of any plain Law ; and so great is our Ignorance, that we can never be absolutely certain of the Event of any one human Action whatsoever. The Inference is plain, that we never should attempt to extricate ourselves from any Evil, Embarrassments, or any untoward Circumstances we may find ourselves involved in, by any Methods, or any Actions, which we know to be forbidden by Him, who only hath a Right to all our Obedience. For “God never made His works, for Man to mend.” *Accident*, and *Chance*, and *Fortune*, are Words which we often hear mentioned, and much is ascribed to them

Now several important practical Inferences follow from these Premises, to which it is our Interest to attend.

First; That we ought to look to the Great Disposer of all Events, to prosper our lawful Undertakings.

Second; That we submit without Murmuring to all Events, as coming from the Wisest and Best of Beings.

Third; That we be not too sanguine in our Expectations of Success in any of our Pursuits, lest we meet with cruel Disappointment.

Fourth; That we never pride ourselves upon our Success, or boast as if our own Bow had gotten us the Victory; but that we ascribe all our good Fortune, as we call it, to the Governour of the World.

them in the Life of Man; but they are either Words without Meaning, or, as far as they have any Signification, they are no other than Names for the unknown Operations of Providence; for it is certain that in God's Universe, Nothing can come to pass causelessly, or in vain, or at random.

These Considerations most pointedly show us the vast Importance of Patience, Acquiescence, and humble Submission to the Divine Will, under the Evils of Life; nor can these Virtues be too warmly urged, as they are not only highly pleasing to God, but so conducive to our own best Feelings, whereby these Evils are greatly alleviated.

The Doctrine of a superintending Providence teaches us both the Futility and Impiety of great Anxiety, with respect to our worldly Affairs. It is futile, because no Thoughts of ours, however intense, can have the least Tendency to procure the Object of our Wishes; and it is impious, because such Anxiety is always accompanied with a Defect of Resignation to the Divine Will. Let us then humbly leave the Government of the World in the Hands of Him who created it, for He maketh all Things work together for good to all who love and obey Him.

CHAPTER II.

VIRTUES AND GRACES TO BE CULTIVATED.

TO OUR SAVIOUR WE OWE,

FAITH in him, as the Son of God, who was sent into this World by the Father of all, to teach Mankind His Will, to propitiate His divine Favour, and to reconcile us to God by his Death and Sufferings; and who having risen from the Dead, and finished the Business of his Mission on Earth, ascended into Heaven, where, seated at the right Hand of God, he maketh Intercession for us; and that, at the Time appointed by the Father, he will come to judge the World in Righteousness, and will give to every one according to his Works. Faith in Jesus Christ also implies a firm Belief in the Truth of the Gospel, as containing a Revelation from God, and genuine, faithful, and authentic Memoirs of His Son; and that the Truths above mentioned are clearly revealed therein; and that the whole Gospel Dispensation was confirmed by Miracles incontestably wrought by Jesus Christ.

This

AND WE OUGHT CAREFULLY TO AVOID,

DISBELIEF; or a **Rejection of all Revelation** as incredible and useless. There are those who believe that there is a **God**, who made the **World**, and in a **Providence**, and a future **State of Retribution**; but maintain a total **Disbelief of Jesus Christ** as the **Son of God**, as a **divine Messenger**, and, indeed, of the whole **Gospel Dispensations**. Many persons fall into this way of **Thinking**, not so much because the **Evidence for Revelation** is deficient, as because they do not duly and honestly attend to the **Evidence** when it is fairly laid before them. As was observed before, such **Persons** maintain the **Sufficiency of natural Religion**, for all the **Purposes of obtaining and securing future Happiness**; when it is plain, that all the most perfect **Innocence** can claim at the **Hands of our Judge**, is **Freedom from Pain**, during **Existence**; but what is that, when compared with that **eternal and exalted Happiness**, which is promised to the true **Believer**, in the **Gospel**?

What **Hope**, then, can the **Deist** entertain, of the **Divine Favour**, that he can rely on? (for certainly he cannot make the plea of **Innocence**.) It can only be upon the **Benevolence of the Deity**. But as the **Justice, Veracity and Benevolence of God**, must always be in the most perfect **Harmony** with each other, and as the **Deist** grants that under the **Divine Government**,

This Revelation, then, being known and acknowledged, obliges us to Obedience as effectually, as if all the Doctrines and Duties of the Gospel had been discoverable by the Light of Nature. For the Manner in which the Divine Will is made known to us, makes no Alteration in the Case.

The principal Design of the Christian Religion appears to have been, to restore Mankind from the State of moral Corruption and Wickedness, into which they had sunk, to Righteousness and Virtue. Hence we see the Importance and Excellency, and indeed the Necessity of Faith, that great first Article of our holy Religion. For, unless we have a full and firm Belief in God, and in His Son Jesus Christ, and in the great Truths which they have revealed to us in the Gospel; and especially, that we shall be raised from the Dead to an immortal Life, and that we shall, every one of us, receive a Reward according to our just Deserts; I ask, what great Inducements have we to live Lives of Virtue? The End of Faith, then, is the highest that can be imagined, even to produce in us that Conformity to the Divine Will, which is the highest Perfection of our Nature.

LOVE, GRATITUDE, to our Lord Jesus Christ, are primary Duties, incumbent on all who believe the Gospel Revelation. For his Character is in the highest Degree benevolent; and Benevolence is the proper

Government, Virtue will be rewarded, and Vice punished, his Hope must be “baseless, as the fabric of a vision.” No one, who believes the Gospel, can easily believe that natural Religion is sufficient to lead Men to eternal Happiness; for can it be supposed, that infinite Wisdom would institute a new Religion (Christianity) in Aid of, or supplementary to, Natural Religion, if the latter were adequate to all the Purposes of Religion?

INGRATITUDE, DISREGARD, AND INATTENTION to our Saviour, are highly criminal in every one, who is acquainted with the History of his Life, Death and Sufferings. How can any one expect to reap the Benefits of his Mediation, who makes no Return of Gratitude and Love, for such unexampled, gratuitous, and ill-deserved Favour? But alas! such is the Perverseness, Thoughtlessness and Depravity of the human Character, that Multitudes never reflect upon the Hand, from which they receive their greatest Blessings. “But now in the End of the World Christ appeared to put away Sin, by the Sacrifice of himself.” “How, and in what particular Way, it had this Efficacy, there are not wanting Persons who have endeavoured to explain; but I do not find that the Scriptures have explained it. And if the Scripture has, as it surely has, left this matter of the Satisfaction of Christ mysterious,

left

proper Object of Love, however exemplified, and wherever found And when that Benevolence leads the Person possessed of it, to undergo Humiliations, cruel Sufferings, and painful Death, as our Saviour did, how much is that Virtue enhanced in our View ! But when we are assured that all this Suffering was gratuitously undergone, on our Account ; and more especially, when we were Sinners and Enemies to God by wicked Works ; our Gratitude, unless we are lost to every worthy Sentiment, must be raised to the highest imaginable Pitch.

OBEDIENCE to all the Precepts and Exhortations, our Saviour has given us in the Gospel. As he is our Lord and King, and is appointed by God to be the Head over all Things to his Church, we are bound to obey him, not only from Gratitude and Love, but also as his loyal Subjects.

Besides the moral Precepts of the Gospel, there are two positive Precepts, which He, as our Lord, hath enjoined upon all his Disciples, viz. *Baptism*, by which we take upon us the Christian Profession, and engage ourselves to conform to its Dictates ; and the *Lord's Supper*, which we partake of, from Time to Time, as his Disciples, in token of, or as a Memorial of his Body broken, and his Blood shed for us.

HOPE, TRUST, RELIANCE, CONFIDENCE. All who believe in Jesus Christ, and obey his Gospel, have the highest Reason to hope, trust and confide in

left somewhat in it unrevealed, all Conjectures about it must be, if not entirely absurd, yet at least uncertain.”*

DISOBEDIENCE to his Injunctions. As our Lord has left us a most perfect Code of Precepts in the Gospel, an Obedience to which would be productive of our greatest possible Happiness in this Life, and form us to that Temper, which would qualify us for, and ensure us our everlasting Welfare; how inexcusable, how criminal must we be, to suffer any Temptation or Allurements of this Life, or the irregular Indulgence of any Appetites, or Passions, to lead us astray from that Path of Virtue, which our Saviour has so clearly marked out for us! And every one who believes the Christian Religion, is in Duty bound to make a public Profession of his Faith, by submitting to the initiating Rite of Baptism, declaring to the World, that he is a Christian; as also to celebrate the Ordinance of the Supper, that our Lord instituted, and enjoined to be partaken of, by all his Disciples, in Memory of him, and all that he has done, and taught, and suffered for us. “Do this, saith our Saviour, in Remembrance of me.”

WITHOUT HOPE OR CONFIDENCE IN CHRIST, as our Saviour, Mediator, or Redeemer. Either dis-
claiming

* Butler's Analogy, Part 2, Chap 5.

in Him, who is the faithful and true Witness, for his Favour, and the Fulfilment of all his Promises ; and, particularly, for that greatest and most precious Promise, that he will raise them from the State of Death, to a Life of endless Happiness, exceeding any Thing, of which, at present, they can form any Conception. That being reconciled to God by his Mediation, we shall, by the Mercy of God, be made Partakers of the Inheritance of the Saints in Light.

REVERENCE, HONOUR. As the Knowledge we have from Nature, lays us under Obligation to reverence and honour God, so the Knowledge, derived from Revelation, of the Being, Attributes and Offices of Jesus Christ, his only Son, our Lord, and our Relation to him ; that he was sent by God to instruct, redeem and save Mankind ; and that God has appointed him to be King in his Church, and the final Judge of the World ; lays us under corresponding Obligations to yield him that Reverence and Honour, which is due to such an exalted Character.

IMITATION. As our Saviour, while on Earth, not only instructed us in the Will of God, but by a Life of perfect Piety and Virtue exemplified his Doctrine, by an exact Conformity to that Will ; it becomes all his faithful Followers to imitate him, in every Thing wherein he hath set us an Example. Particularly in his Obedience, Trust, Resignation and Submission to God, and his Reverence and Zeal

claiming (with the Deists) all Confidence in him; or thoughtlessly neglecting to pay him, or his Offices, any proper Regards. All such, if the Gospel be true, are in a most unhappy Situation.

NEGLECTING THE HONOUR AND REVERENCE due to our LORD JESUS CHRIST. As there cannot be any Religion where God is not honoured, so there cannot be any Christianity, where Christ is not honoured. "He that honoureth not the Son, honoureth not the Father who hath sent him." Whether this Declaration of the Gospel lays us under an Obligation to pray to him, and offer him religious Worship, every Christian must determine for himself.

NEGLECT OF OUR LORD'S EXAMPLE. Our Lord not only taught us the Will of God, and that we ought to make it the Rule of our Conduct, but his whole Life was a practical Comment on his Doctrine, and his Example showed us how to carry his Precepts into Practice. Every Christian, then, should keep this Example in his Mind, and follow it as far as he is able. And if he is at a Loss at any Time, how he ought to act, he will have Recourse to the Example of our Saviour, and consider how he acted, or would have done, on a similar Occasion; and behave accordingly.

Zeal for Him ; in his Love and Charity, his Philanthropy and universal Benevolence to all Mankind ; and in the due Regulation of every Passion and Appetite. “For he was humble, holy, harmless and undefiled ; he did no Sin, neither was Guile found in his Mouth.”

EXPECTATION. By which is meant a confident Hope and Trust, that our Lord will most certainly fulfil all the gracious Promises he has made us in the Gospel ; that he will be with us even to the End of the World ; that he will make Intercession for us in Heaven ; that he will prepare Mansions there, for all his faithful Followers ; that in fulness of Time, he will take to himself his great Power, and reign, and all the Kingdoms of the World will become the Kingdoms of the Lord and of his Christ ; that he will come in great Glory to be our final Judge, at the last Day, and will give to every Man according to his Works ; that all his true Disciples will enjoy in his Company, and under his Auspices, an eternal Life of Happiness, greater than they now can conceive ; that having put all Things under his Feet, he will deliver up the Kingdom to God, even the Father, that God may be all in all.

THE CHRISTIAN TEMPER, consists in an habitual Disposition to conform ourselves to the Practice of
all



DEPRIVATION OF THE CHRISTIAN'S HOPES.
He who disbelieves the Gospel, cannot have any pleasing Expectations of Futurity, that he can at all depend upon ; all before him must be vague and uncertain Conjecture, all his Dependence must be upon the Benevolence of the Deity. But God is righteous and holy, as well as good. His Reflections, then, if he have any serious ones on the Subject, can never afford him any Degree of Satisfaction, certainly none to be compared with that of the true Christian.

WORLDLY MINDEDNESS. LOVE OF THE WORLD.
This Temper may, I think, be put in Opposition to the Christian Temper. The Love of the World may be reduced, first, to Love of Show, Pomp, Honour and Applause. All this is *Vanity*. Secondly, to Love of Pleasure, and Indulgence of the Appetites. This is *Sensuality*. Thirdly, to Love of Power. This is *Pride and Ambition*. Fourthly, to Love of Money. This is *Avarice*. Now these several Passions, some of which do so frequently engross our Minds, are peculiarly apt to obstruct our Acquisitions of that Disposition we are endeavouring to enforce. Few of us are free from an inordinate Fondness for the Things of this World ; the Objects of this Life present themselves to us in so many, and such alluring Forms, that none but those

all the Precepts of the Gospel, so perfectly, as that without any extraordinary Effort, and as it were, of Course, we shall always think, speak and act, as becomes Christians. It is indeed the Perfection of the Christian Character, and though, perhaps, no one ever attained to it, in its utmost Extent, yet all ought to aim at it, and to make as much Proficiency as they are able. But, more especially, and above all Things, we must cultivate the Virtues of Charity, Benevolence and Meekness, which characterise the Religion of Jesus Christ, without which, whatever may be our other Attainments, we can have no Title to the Christian Temper, and indeed, no just Title to the Name of Christians. True Charity ever dwells with Largeness of Soul, which takes in all Mankind, sincerely wishing, that all who are in any material Error, may embrace the Truth, and that all who do embrace it, may strictly conform their Lives and Conduct to it. True Charity detests Nothing but Vice. It consists in doing good Offices, and showing Kindness to our Neighbour, both in our Affections, and our Actions to all, whether they are Friends or Foes. This is the best Expression of Love towards God. "For if we love not our Brother, whom we have seen, how shall we love God, whom we have not seen." "A new Commandment" (says our Saviour,) "I give unto you, that ye love one another." This is the proper
Badge

those of attentive Minds, can keep themselves clear of all undue Attachments. The Young are most apt to be captivated by the former two; that is, by the Vanities of Life, and the Blandishments of Sense; while Ambition and Avarice find more Votaries among those of more advanced Age. “But if any Man love the World, the Love of the Father is not in him.” Now this Love of the World, differs so much from that Love of our Neighbour, which forms so great a Part of the Christian Temper, that we ought carefully to guard against it. But though this Love of the World, and every other inordinate Affection, is remote from the Disposition at which every Christian ought to aim; yet there is no Temper so diametrically opposite to it, and none, of which we ought so industriously to avoid the Indulgence, as an envious, malicious, or revengeful one. To all who do indulge this Temper, the Christian Religion gives no Countenance. “Whoever does not forgive, shall not be forgiven.” In short, let no one flatter himself that he possesses the truly Christian Temper, who indulges himself in any known ill Disposition, of any Kind whatsoever. Our Lord, in his Conversation with Nicodemus, tells him, that unless he is born again, he cannot see the Kingdom of God. Now this Declaration of our Lord, is evidently highly figurative, and is intended to impress on the Mind of this Master in Israel, the
Necessity

Badge and Token of the Christian Character, and that, by which the primitive Christians were distinguished, by their heathen Neighbours. Every one, then, who aims at obtaining the Temper of a Christian, should strive, with all the Powers of his Mind, to improve in this Godlike Disposition; and although he may not have it much in his Power, to increase the Happiness of the World, yet the Self-Approbation and Complacency he will feel, in the Consciousness, that he possesses this Temper, will amply reward him, for every Effort he may have made to obtain it. And Nothing will conduce more to the Acquisition and constant Exercise of this Disposition, than a full Sense and Conviction, that we are under the Inspection of an Omniscient God.

ZEAL, or an ardent Desire to promote the Cause of Christianity, and the Efficacy of its heavenly Doctrines on the Hearts and Lives of Men, is highly becoming, and indeed the Duty of every Christian. For it is the Power of God unto Salvation, to all them that believe. We ought, therefore, to encourage, and zealously promote, all Endeavours to extend the Knowledge of the Christian Religion, and promulgate the Knowledge of the Gospel, by all prudent and lawful Means, among those of our Fellow Creatures, who are ignorant of it, and are capable of receiving it.

Necessity of a total Alteration, or Renewal of his whole Life and Conversation; and that the Change he must undergo, would be as great, as if he were really born again, and had become an entirely new Creature. That is, he must heartily repent of all his past Sins and Offences, and live an entirely new Life; be animated by new Principles; must walk by Faith; must die unto Sin, and live unto God. And when a Sinner has done this, and fully obtained this Purpose, he, in the View of the Gospel, is regenerated, he is born again, and may hope to enter into the Kingdom of God.

LUKEWARMNESS, OR INDIFFERENCE in the Cause of Christianity. As there is Nothing that we know of, that can promote the Happiness of this World, to be compared with the Practice of the Christian Religion, and most certainly, Nothing that equally fits us for future Happiness, it must be the Duty of every Christian, as far as possible, to extend the Knowledge of it, to all the World.

CHAPTER III.

VIRTUES AND GRACES TO BE CULTIVATED.

TO OUR NEIGHBOUR WE OWE,

LOVE, CHARITY, BENEVOLENCE. To love our Neighbour as ourselves, is by our Saviour, declared to be, next to the Love of God, the greatest Commandment. And this Commandment is exceeding broad; for it extends even to our Enemies; in short, to every fellow Creature, without any Exception, with whom we have any Intercourse. Charity is a Characteristic of the Christian Religion. No Man, who is not possessed of it, can have any Claim to the Appellation of a Christian. It is the Source of every kind Affection, and of every good Disposition. Its Object is Happiness, and its Subject every human Being. It is a most amiable Virtue, and ought to influence our Thoughts, Words and Actions, in all our Concerns with our Neighbour, whether respecting his Body, or Soul, his Character, or Property, or any Thing that belongs to him. All the Duties we owe to our Neighbour, are but Modifications of this benign Principle,

AND WE OUGHT CAREFULLY TO AVOID,

ILL WILL, ENVY, HATRED, AND MALICE. This Class of Passions is the most wicked and detestable, and is one of the most odious in the Sight of God and Man, that can actuate the human Heart. It is in direct Opposition to that Love of our Neighbour, which is so strongly inculcated throughout the Gospel, as it is gratified only when it produces Ruin, Misery, and Mischief, and is precisely the Temper of the Devil. It may exist in all different Degrees, but every, even the lowest Degree of it, ought to be shunned by every human Being. For we ought to remember that first Principle in Morals, "*Never to give any unnecessary pain,*" neither to Man or Brute, or to any sensitive Being. For it is our Duty to produce all possible Happiness; and he who gives unnecessary Pain, acts in Opposition to His Will, who is good to all, and whose tender Mercies are over *all* His works; and who afflicts not willingly. We ought to be particularly on our Guard, lest we indulge an *envious* Disposition, for it frequently creeps upon us imperceptibly, and never fails to create Unhappiness. Such a one is discontented with the Distributions of Providence, and seeks Relief, by endeavouring to bring down the Object of his Envy to his own Level; that is, he finds Pleasure in giving Pain, and doing Mischief, which is a most detestable Temper; but

to be exemplified as Occasion may require; and every one possessed of it, will be always ready to exert himself, according to its Dictates; and every Exercise of it is accompanied with Self-Approbation. "Charity is the Bond of Perfectness," and is recommended in the highest Terms throughout the Gospel.)

The Idea of Love includes in it a Desire of the Happiness of those we love, and it is our Duty to endeavour, as far as possible, to produce all possible Happiness. But we are by no means, competent to determine in all Cases, what Course of Conduct will eventually produce this Effect. But our Creator has prescribed a Path of Duty, which, if followed, will bring us to this important End. It is then our Business to follow this Prescription, as far as we are acquainted with it, and leave the Event to him; for there cannot be a Doubt but that doing his Will, will finally be productive of the greatest possible Good to the whole of his Creation.

We should then study what his Will is, and conscientiously conform ourselves to it, that by so doing, we may contribute all in our Power, to produce the greatest possible Happiness, and so fulfil the Law of Love. We should do Good, first of all, to those who most deserve it, but remember to do Good to All.

ALMSGIVING is a Branch of Charity, and frequently

but which, unhappily for Society, prevails much in the World, and is the Source of perhaps half the Evils we suffer from one another, and which will probably continue to molest Mankind, until the benevolent Principle is more cultivated, and Resignation to the Order and Disposition of Providence, is more prevalent than at present. But I believe (with Mr. Law,) that “no one Thing would so effectually cure us of this unchristian Temper, as to make it a Rule with ourselves, when we find Envy rising in our Minds, to pray God to bless and prosper the envied Person, in that very Thing which raised our Envy.”

INDISCRIMINATE ALMS. Almsgiving is an office which requires much Discretion in the Performance. Every poor Man is not a proper Object of it; and upon those, who have reduced themselves to this unhappy State by Intemperance, by Idleness, by Gambling, by Profligacy, or by Debauchery, the most useful Charity we can bestow, is to compel them to labour. For he that will not work, ought not to eat; though if such a one is disabled from working by Sickness or Debility, he without Doubt becomes a proper Object of our Alms. But the Man, who is much in Debt, has no more Right to bestow his Goods in Charity, than in Generosity; for all he gives belongs to his Creditor, and there cannot be any Virtue in disposing of another Man's Property. But though such a

one

quently goes by that Name, and is a Duty incumbent on every one, who possesses more than is sufficient for the necessary Conveniences of Life. There is no Duty more warmly urged upon us in the Gospel, and we are even directed to work with our Hands, (and if so, then certainly to abstain from all unnecessary Expenses,) that we may have, to give to him that needeth. It has pleased our wise Creator, to distribute the good Things of this Life very unequally, and this Order of Things gives Scope and Opportunity for, and calls into Action and Exercise, the Practice of Virtues, which could never exist, if all Things came alike to all. If our Species were as independent of each other, as Brutes are, we should not, it is true, be disturbed by Envy, Malice, Pride or Covetousness; and should avoid many of the Ills we now suffer. But we should then be incapacitated for a State of Society. There could then be no Exercise for Virtue or Vice of the social Kind; and the present State could not be a State of Probation, or not so, in any Degree comparable with what it now is. Now it appears, that we were from the Beginning, designed by our Maker for Happiness, in a Society of perfect Happiness, and perfect Virtue; that is, for Heaven, which it is certain, such a Creature as Man could never enjoy, without a previous Education, similar to that we are now in.

HUMANITY, in its fullest Extent, forbids the causing

one, ought not to give pecuniary Assistance, yet there are numerous other Ways, in which he may do his poor Neighbour essential Service, and when that is the Case, it is as much his Duty to render it, as if he possessed great Riches. In general, all who are reduced to abject Poverty, without any Fault of their own, have the first Claim to our Bounty.

INHUMANITY, CRUELTY, consist in inflicting needless Pain; or in refusing or neglecting to relieve Distress, when it is in our Power. It demonstrates a criminal Defect of that Benevolence and Charity, which is the indispensable Duty of every Christian. Deliberately to inflict Misery, to take Pleasure in the Groans of the tortured, exceeds the Bounds of common Depravity, and excites universal Horror. Every species, and every Degree of Cruelty, ought, therefore, to be discouraged and highly reprobated, especially in Children and young Persons. They should never be suffered to torment Animals or Insects without severe Reprehension, lest they acquire a criminal Habit of Inattention to the Pains and Sufferings of others. Cock-fighting, Bull-baiting, and I may add, Horse-racing, appear to be inexcusable Acts of Cruelty, as they give Pain, merely for our Amusement.

ing of needless Pain, not only to our own Species, but to the brute Creation, and extends to every Being capable of Feeling. It leads us to assist and relieve every one in Distress, and is a Virtue of great Importance, as its Object is to lessen the Miseries of Life. This amiable Temper is most beautifully illustrated and enforced by our Saviour, in his Parable of the good Samaritan.

KINDNESS involves a Willingness to oblige, and to confer Favours upon all we are conversant with, as Occasions may offer, and according to our Ability.

COMPASSION, OR SYMPATHY with every one in Distress. This Emotion seems to have been given, to prompt us to render our Assistance instantly, upon any sudden Emergency or Distress; and whoever is not animated by it, on proper Occasions, is greatly deficient in the humane and christian Virtues.

FRIENDSHIP is that mutual Love, Esteem, Affection, and unlimited Confidence, which sometimes subsists, between two virtuous Persons, intimately acquainted. Such a Connection has been much extolled, and is no doubt useful to the parties; but as it has no Tendency to diffuse, but rather perhaps, to contract, the benevolent Principle, it is, I believe, nowhere particularly recommended in the Gospel, but our Saviour has given a notable Example of Friendship, in the Case of Lazarus.

HOSPITALITY, or welcoming and kindly entertaining
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A **SURLY, CROSS DISPOSITION**, is universally disapproved; and a Person of this Temper, is generally unhappy, in Proportion as he makes others so. Such a one seldom feels that refined Pleasure, which arises from the Exercise of the benevolent Affections.

HARD-HEARTEDNESS, UNFEELINGNESS, approach to Inhumanity. Providence has seen fit to form Men with very different Tempers; and those who are naturally hard-hearted, ought to guard against this unhappy Bias, and assiduously to cultivate the benevolent Affections.

ENMITY towards any one, even in regard to our greatest Enemy, is strictly forbidden in the Gospel; on the contrary, we are taught to love him, so far, as to do him any kind Offices, and, after our Saviour's Example, to pray for those who despitefully use us. And every Breach of Friendship is perfidious and criminal, in a greater or less Degree.

INHOSPITALITY. Refusing Relief, or Shelter, to any in Distress, who are thrown upon us; or denying Assistance or treating with Inurbanity, such as by Misfortune, are obliged to put themselves under our Protection; or manifesting towards any who are under our Roof, Rudeness and Unkindness.

MISANTHROPY,

ing those, who confide in our Humanity, and who have no other Resource; or a Disposition to receive all who visit us, with an affable, obliging Urbanity. This is a useful Virtue, and sometimes saves from Destruction, those who might otherwise perish.

PHILANTHOPY, or a Love for for all the human Race, comprehends universal Benevolence, and

“Takes every Creature in, of every Kind.”

CONDOLENCE, CONGRATULATION. We ought to sympathise with all in Affliction, and endeavour, as far as we can, to comfort them. And when our Neighbour has cause of Joy, we ought to partake of that Joy; for we should be kindly affectioned, one towards another, and remember that we are Members one of another. This Disposition is expressly recommended in the Gospel.

ESTEEM for any Virtues, or good Qualities our Neighbour may possess, is due to every virtuous, good, and useful Character; and is indeed, never withheld, but from some sinister or vicious Motive. Virtue commands Approbation; for we frequently esteem those, whom we do not love with any Warmth of Affection.

GRATITUDE. Both Love and Justice enforce
upon

MISANTHROPY, or a Want of due Regard for our fellow Creatures in general. It shows a morose, ill-natured, unaccommodating Disposition, and a culpable Deficiency of Christian Benevolence.

NOT WEEPING WITH THOSE WHO WEEP. NOT REJOICING WITH THOSE WHO DO REJOICE. We should carefully avoid all such unsocial Conduct. As we live in Society, and have a common Interest, it is our Duty, as far as we are able, by mutual Sympathy, to promote our Neighbour's Happiness, and, thereby, eventually, our own.

UNDervaluing OR DISPARAGING GOOD CHARACTERS. This Conduct is unjust and ill-natured, and must therefore be highly culpable. It arises from an envious Disposition, or from some private Grudge or Pique. Good Characters and Qualities are naturally amiable and useful, and proper Objects of Esteem and Approbation; to undervalue and disparage such is not reconcileable to the Rules of Morality, and is injurious to Society.

INGRATITUDE, shows either a criminal Thoughtlessness, or a base, degenerate Mind; and is universally disapproved by the most savage, as well as by all civilized People.*

DISPRAISE,

* "Ingratum si dixeris; omnia dixeris."

upon us, the Sentiment of Gratitude for Bounties received, and he must be greatly deficient in moral Feelings, who does not perceive the Obligations it lays him under, to make due Returns for Favours conferred.

PRAISE, APPLAUSE, APPROBATION, are due to all good Characters and good Actions, and to every worthy Performance. They encourage Virtue, and are its proper Reward; and to withhold them, where deserved, must be manifest Injustice. But they should never be bestowed upon vicious, or even indifferent Actions or Characters, lest we give to Vice or Frivolity the Meed of Virtue.

GOOD-HUMOUR. There is no Disposition more comfortable to the Person himself, or more agreeable to others. It is to the Mind, what good Health is to the Body; it gives a Man the Capacity of enjoying every Thing that is agreeable in Life; it disposes to Benevolence, Sympathy and Contentment, and to avoid giving or taking Offence. This happy Disposition seems to be the natural Fruit of a good Conscience, and of a firm Belief that the World is under a wise and benevolent Administration; and when it springs from this Root, is an habitual Sentiment of Piety.

JUSTICE. This is a cardinal Virtue, and is due to every Being, without Exception, with whom we may have any Concern; and implies a constant Desire

DISPRAISE, OR WITHHOLDING APPLAUSE WHERE DUE, is not only unjust, but unkind and impolitic, for virtuous Characters and Actions are always beneficial to the Public. And whenever due Praise is withheld, it is owing to Envy or party Spirit, or some sinister Motive; and shows a hateful and depraved Mind, which ought never to be indulged. Vice, however, should always be frowned upon and discouraged; nor does the public Disapprobation of it generally exceed the proper Bounds.

BAD, OR ILL HUMOUR, has an Influence as malignant, as its opposite is salutary; it tinges every Object with its own dismal Colour. It takes Offence where none was intended, and disposes to Discontent, Jealousy and Envy; and in general, to Malevolence. How careful, then, ought we to be, not to indulge this perverse Disposition.

INJUSTICE. This is a gross Vice, which all the World profess to hold in Abhorrence, and is punished more or less severely by the Laws of all well regulated Societies; and is universally infamous, as it is a Crime against our most perfect Rights. The Ways in which we may injure our fellow Creatures are almost innumerable; but the Term *Injustice*, in common Parlance, is most usually applied to Injuries done to the Property of another; as for exam-
ple,

sire or Inclination to give every one his own. Justice will induce us to pay every Debt, and to fulfil every Obligation, and perform every Promise and Engagement we are under, although we may not be compelled to do so, by human Law. It obliges us, also, to make ample Reparation for any Injury we may have, at any Time, done to our Neighbour, either in Mind, Body, Character, or Estate, as far as practicable. This Virtue should perhaps have been placed first in the Scale of moral Duties; even before Love, at any Rate. It is a Virtue indispensably necessary to be exercised by every moral Agent. Rectitude of Behaviour is really comprehensive of our whole Duty to God and Man, and to ourselves; for what more can be required of us, than always to do that which is right?

VERACITY, or strict Adherence to Truth. This is to be regarded more particularly in our Words and Promises; but should influence also our whole Conduct, in our Intercourse with all with whom we are in any way associated. All our Engagements ought to be punctually performed, whether of great or little Importance; and if our Neighbour suffer through our Neglect of this Duty, we are bound, in Conscience, to make him Restitution. This Duty extends also to our Actions. For we may act a Lie; and when any one, by his Conduct, gives another

ple, by Over-reaching, Swindling, Cheating, Defrauding, Pilfering, Stealing, Forgery, Robbing, &c. &c. All these are infamously criminal. But every Species of Wrong, is included in the Term Injustice, and should therefore be held in Abhorrence, by all who have any Regard to their moral Character. Justice is a Virtue indispensably necessary to the Well-being of every Society, whether great or small; and when in Nations it is grossly violated by the Government, is productive of the greatest Evils, as general Discontent, Insubordinations and Insurrections; and sometimes the total Subversion of the State. And when one Nation or Country is guilty of unjust Conduct towards another, the Consequence is Hostility and War. Indeed, Injustice, either real or supposed, or alleged, is the fruitful Source of all the Contentions between different Communities, as well as between Individuals.

EQUIVOCATION, SHUFFLING, FLATTERY, PREVARICATION, DISSIMULATION, TREACHERY, DECEIT, LYING. Every Deviation from Truth is faulty, and whoever is frequently, or habitually, guilty of any of these Vices, loses all Respectability of Character, for there is always a Degree of Contempt (to say Nothing worse) attached to such Dispositions. Gross Misrepresentation, whether in a Speaker, Writer, or Author, whether
Historical,

another good Reason to believe, and knows that he does believe, that he intends to bestow upon him some future Favour, that Person is certainly under a moral Obligation to fulfil the Expectation thus raised, as much as if he had given a verbal Promise.

Veracity seems to be a Part of Justice, for we wrong every one, whom we deceive by Lying, Prevarication, or Misrepresentation.

HONESTY is a Modification of Justice and Benevolence; and in its common Acceptation is confined to the Intercourse of Business. It is the indispensable Duty of every one; it gives Dignity to the mercantile Character, and is honourable in all. But in a more enlarged Sense, and considered as a Principle of Action, it includes Uprightness, Sincerity, and Fairness of Mind, and is a Virtue of the first Importance, and of extensive Application.

FIDELITY is made up of Justice, Veracity and Honesty; it ranks high in the Scale of moral Virtues. A Man of this Character may always be depended upon; he is one of the best Neighbours, and as a Friend, above all Estimation.

FAIRNESS OF MIND. A Mind open to Conyiction, a Willingness to embrace the Truth, wherever we find it, notwithstanding any Prejudices or preconceived

Historical, Controversial, Political or Didactic, is grossly criminal; and justly deserves to be despised, as it generally is, by the better Part of the Community.

DISHONESTY, DOUBLE-DEALING, FRAUD. All dishonest Arts are, or ought to be, infamous, and avoided by every honest Man. Running in Debt, without any Prospect, or Hopes, or Design of Payment, is a very common, and very gross Instance of Dishonesty; and refusing to pay Debts, or to fulfil Engagements, when not compelled by human Laws, is as fraudulent as Swindling or Stealing. Such Conduct is (I am sorry to say it) certainly not so generally condemned, nor so infamous with *Us*, as it deserves to be. There is another Species of gross Dishonesty, which calls loudly for legislative Interference, (if such Interference is practicable,) viz: when a Man, much in Debt, fraudulently conveys away his Property to another, to avoid Payment to his honest Creditors. This is Cheating with a high Hand.

UNFAITHFULNESS. He who is faithless, is one of the meanest and most worthless Characters that can be imagined, and is a most contemptible Being.

SELF-WILL, WEDDEDNESS TO SYSTEM, PREJUDICATION, PARTY SPIRIT, FANATICISM, TERGIVERSATION, OBSTINACY, BIGOTRY, &c. &c. All these,

conceived Notions, and a Freedom from every undue Bias. This Virtue consists of Honesty and Rectitude of Design and Intention; and disposes us to avoid all Chicanery or Misrepresentation, in all our Dealings, or Intercourse, or Disputes with our Neighbours. One of this Character will never give any false Encouragement, or, by his Words or Actions, raise Expectations which he does not mean seriously to fulfil; nor will such a Man easily deviate from the Path of Rectitude.

UPRIGHTNESS, OR SINCERITY. This Virtue is regarded by God as one of the highest our Nature admits of, and is always esteemed by Men, as the most respectable. It ought, therefore, to be the Aim of every one, to obtain and preserve this Rectitude of Character, as there is no Qualification more beneficial to Society, or more truly honourable to the Individual possessed of it.

SIMPLICITY. A plain, open, honest, unsuspecting Temper, which, though it exposes one to the Frauds and Artifices of designing Men, (unless accompanied with Prudence,) yet is an amiable Trait in a Man's Character, as it implies great Innocence and Absence of Guile. To be harmless as Doves, is a Christian Qualification.

these, and many more, which might be added, are opposite to that honest Fairness of Mind, which every good and upright Man would wish to be possessed of. How much Ill-Will, unchristian and uncharitable Conduct, what Disputes, Quarrels, ill Blood, and bad Neighbourhood, which this Class of bad Dispositions has been productive of, must be evident to every one, who has paid any Attention to the Subject. To enumerate every Deviation from Honesty or Fairness of Mind, that is, from perfect Rectitude, is next to impossible; for every Thought, Word or Action, may, strictly speaking, be either right or wrong; but it is our Duty, carefully to avoid every Thing wrong. Truth is one, Error is infinite.

PERFIDY, INSINCERITY, HYPOCRISY. These are all detestable Vices; hated by God, detested and condemned by all the virtuous Part of Mankind, and most injurious to Society; as they destroy that Confidence which Men ought to have in each other, and are ruinous to the Character of every one detected in the Practice of them.

ARTFULNESS, CUNNING, AFFECTATION, DUPLICITY. Men guilty of these, may, for a while, impose upon the World, and, with some Persons, be able to support a Character for Wisdom, and a Knowledge of the World. But by the wiser Part of Man-

MERCY may be described as consisting in alleviating Distress, although the Subject be not only undeserving, but very ill deserving; and in withholding Punishment when justly due. This Virtue is a Combination of Forgiveness, Compassion, Condescension, Benevolence, Generosity, and Greatness of Mind; it is an evangelical, Godlike Virtue, strongly recommended by our Saviour, and enforced by the Inducement, that it resembles us to the Deity, and will meet from Him a due Return. “Be merciful, (says our Saviour,) as your Father in Heaven is merciful.” “Blessed are the merciful, for they shall obtain mercy.” Let us then be always ready to carry this Virtue into Practice, whenever the public Good does not imperiously demand condign Punishment.

PEACEABLENESS, PLACABILITY, FORGIVENESS. The Gospel requires us to forgive Injuries of every Kind, and however difficult it may be to carry this Precept into Practice, yet if we hope to be forgiven ourselves, the Command is peremptory. We must obey. “If ye forgive not your Brother his Trespases, neither will your Heavenly Father forgive you your Trespases.” We should then strive with our whole Hearts, to obtain this Godlike Virtue; otherwise, whenever we repeat the Lord’s Prayer, we do, in Effect, deprecate the Divine Forgiveness!

Mankind, and by all, at length, they will be looked upon with Suspicion, Distrust and Contempt.

Affectation, though far less culpable than Duplicity or Cunning, is yet a faulty Deviation from Simplicity, and generally makes the affected Person ridiculous.

UNMERCIFULNESS. This is a most unhappy Temper, and a most egregious Vice; it not only renders the Sufferer miserable, but the Agent unhappy. It shows a Heart devoid of, or at least, greatly deficient in, those Virtues of which Mercy consists, “all which, to be possessed of, make the Possessor happy.” It is a Disposition the most directly opposite to the truly Christian Temper, every where recommended in the Gospel. When we consider Mercy as that Attribute of the Deity, upon which we rely for Exemption from that Punishment which is so justly due to our Deserts, can we hesitate for a Moment, to imitate it whenever Occasion offers? Attend to our Saviour’s Parable of the wicked Servant, “I forgave thee all that Debt, because thou desiredst me; shouldest thou not also have had Compassion on thy fellow Servant, even as I had Compassion on thee?”

RESENTMENT, HOLDING ANGER, IRRECONCILABLENESS, QUARRELSOMENESS, REVENGE. Resentment and Anger were undoubtedly implanted in our Nature, to enable us to repel sudden Injury,

as

a Thought too shocking to be entertained for a Moment. This is a Virtue of great Importance to Society, as well as to ourselves. How is its Peace broken in upon, how much Mischief and Unhappiness does the Breach of it daily produce! When we have received an Injury, or an Affront, we should consider that no Action of ours can undo it, and that therefore, no Evil we can inflict in Return, can have any other Effect, than to gratify our Revenge, and that this is a Gratification which our Religion absolutely forbids. Placability, or an Aptness to be appeased, when wronged, or affronted, is not only conducive to the Happiness of the Individual who possesses it, but is amiable in the Eyes of his Neighbour, and pleasing to Him, who has enjoined it upon us, to forgive our offending Brother, until seventy Times seven.*

CANDOUR, FRANKNESS, are manifested by a prudent Openness of Behaviour and Conversation, and imply Honesty and Fairness of Mind, Meekness, Kindness and Condescension; and are commonly accompanied with a Consciousness of our Infirmities,

* "————— Quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio."—JUVENAL, Sat. XIII. 189.

as “defensive Armour ;” and while their Operation is confined to this Point, are not only harmless, but useful and commendable ; but when they exceed this Limit, they become criminal. “Be angry and sin not,” is the Apostolic Advice. But Revenge, rendering Evil for Evil, an unforgiving Temper, and holding Anger, are as opposite to the Gospel of Peace, as Light and Darkness. The Indulgence of these detestable Vices, has produced Miseries and Mischiefs in the World, beyond all Calculation. And no fashionable Sophistry can ever justify the savage Custom of Duelling, which, by Murder, produces the greatest Calamity in private Families, in Defiance of all Laws, human and divine. And notwithstanding all that has been said or written, to palliate the Practice, every Christian must acknowledge, that Revenge and Murder, however coloured by the specious Pretence of Honour, are among the greatest Crimes a Man can commit.

Quarrelsomeness is an odious Temper, and one of this Character is shunned and detested by his Neighbours, and justly deserves to be opposed and discouraged by all, as a Disturber of Society, and an Enemy to the Peace and Happiness of Mankind. ‘Make no Friendship with an angry Man.’ Revenge may give a momentary Pleasure, but the Infliction of Misery is, in no Case, the Means of Happiness.

RESERVEDNESS, SUSPICION, JEALOUSY. These
argue

Infirmities, and a due Allowance for the Infirmities of others, and are always agreeable when regulated by Prudence.

GENEROSITY, OR LIBERALITY, is a Disposition to do more for another than he has a Right to claim. It shows Fairness, Greatness of Mind, and an enlarged Benevolence. It forbids all mean, low, selfish Management, in all our Transactions with either Friend or Foe, and is always approved, whether in Friend or Foe; and is therefore always a much esteemed and popular Virtue. Contributing largely to any useful or beneficent Purpose, when our Circumstances will well admit of it, is justly held in high Estimation. But in all pecuniary Acts of Generosity, we should be cautious not to exceed our Ability, lest we give away what more properly belongs to another, which is Injustice. It is being generous, in disposing of the Property of others, which is so far from being a Virtue, that it is grossly criminal. We ought, also, to be careful that we do not let our Generosity encroach upon our Acts of Charity, or incapacitate us from performing them; for, though the former be an amiable Trait in a Man's Character, the latter is his indispensable Duty.

MODESTY,

argue an unwarrantable Distrust of our Neighbour, and that we suspect he has injurious Thoughts or Designs, which ought to be guarded against. Now we should suppose those we have Dealings with, are honest and candid, unless we have particular Reason to think otherwise. At any Rate, it were better to suffer now and then, from our Candour, than to harbour a jealous, suspicious Disposition.

MEANNESS, SELFISHNESS, LITTLENESS, AVARICE. These all show a narrow contracted Mind, and commonly excite general Contempt. They arise from an extravagant over-weening Self-Love, and a Disregard to others. One of this Character never loves his Neighbour as himself, if indeed he love him at all. This Disposition should be carefully avoided, not only by every Christian, for it is a very unchristian one; but by every one who wishes for any Degree of Respectability.

Avarice, when excessive, engrosses the whole Man, and has sometimes produced astonishing Effects, as there are well authenticated Instances, where the Miser has literally starved himself, to avoid spending the Money he has hoarded to keep himself from Starving.

But though such extravagant Effects of Avarice are rare, yet too great a Love of Money is a very prevailing Vice; and many, who are not considered by
their

MODESTY, DECENCY. A modest, decent Carriage is peculiarly agreeable in every one, and to all Companies; as it shows a Freedom from Vanity and Self-Conceit, and a due Regard and Deference to all present; but is more especially becoming in Young Persons. It is, indeed, one of their greatest Ornaments, and ought to be carefully inculcated by every one who has the Care of educating Youth. Modesty will prevent us from putting on any assuming, indecent Airs, and will keep us within the bounds of due Decorum.

HONOUR, RESPECT. These are due to every one in a certain Degree, but especially to some. Subordination is of more Consequence in Society, than most People are aware of. Indeed, without it, due Obedience to our Superiours cannot be properly supported. It is our Duty, then, first to honour and respect our Parents, our Guardians and Preceptors, then, all our Superiours in Age or Station, especially our civil Rulers. Subordination should begin, and be taught in private Families, or it will never be thoroughly practised at all. Respect is seldom withheld, but in consequence of bad Education or ill-Breeding, or from some wrong or improper Motive. We are commanded to give to every one his Due; Fear to whom Fear, Honour to whom Honour; and the Scriptures direct us to Honour all Men.

COURTESY,

their Acquaintance as avaricious, are led by too great an Attachment to what they call their Interest, not only to neglect many indispensable Duties, but frequently to overleap the Bounds of Justice and Honesty. To be rapacious, that we may be profuse,* is no very uncommon Exhibition of Character; and is a Compound of Avarice, Injustice, Ostentation and Vanity, and demonstrates a high Degree of moral Depravity.

BOLD, FORWARD BEHAVIOUR, IMPUDENCE. There is scarcely a Behaviour more revolting to our Feelings, than a bold, impudent Forwardness. It discovers such a total Disregard of the Sentiments and Feelings of others, as is intolerable; and he who shows such a Disposition, is commonly regarded with Disgust, Contempt and Aversion.

Modesty forms an essential Part of the female Character, and as Dr. Young justly observes, in his Manner, "A shameless Woman is the worst of Men."

A forward, forth-putting Behaviour is forbidden by our Saviour, when he directs us not to seek the chief Seats in Synagogues, &c.

DISRESPECT. To dishonour, or withhold Respect where due, argues a proud, perverse, insubordinate Disposition. But disobedience and disrespect to Parents, are peculiarly criminal and odious in

* "Alieni appetens, sui profusus."

COURTESY, AFFABILITY. These are social Qualifications, which make every one possessed of them, highly welcome and acceptable to every Company, and ought therefore to be cultivated, as they increase the innocent Pleasures of Life.

CHASTITY. This is a Virtue strictly enjoined on every Christian. All impure, irregular Indulgencies, and every Species of unchaste Behaviour, are strongly reprobated, and absolutely forbidden; and this Injunction extends not only to our Words and Actions, but also to our Thoughts and Desires.

INOFFENSIVENESS. As a Disposition to please is always agreeable, so a Fear of giving Offence must always be amiable, as it is a Temper formed upon Meekness and Benevolence, both of which are Gospel Virtues, and universally commendable. We should then be careful not to give any just Cause of Offence. But we ought not to let this Smoothness prevent us from giving our Neighbour kind and friendly Advice, when we find him evidently pursuing a Course which he will certainly repent of.

MEEKNESS, CONDESCENSION. Meekness is a Christian Temper, and, by our Lord, pronounced blessed; and he exemplified this Virtue by his Conduct, in a most conspicuous Manner; when he
was

in the sight of God and Man; and it is scarcely possible, that one guilty of these, should ever make a worthy or respectable Member of Society. Great Care is necessary, that we do not despise, or show Disrespect to any, on account of outward Circumstances, such as Poverty, Deformity, or any Misfortune. None should be despised, except for Vice or Folly; and such should be rather pitied than contemned.

RUDENESS, ROUGHNESS, ILL-MANNERS. These are all highly disagreeable and disgusting, and discover a culpable Disregard of all we associate with.

UNCHASTITY, in all its Forms, is a Vice which, for the most Part, not only destroys our Happiness, and that of others, in this Life, but greatly impedes and obstructs our Preparations for a better, and is, perhaps, more frequently mentioned and expressly forbidden, than any one Class of Offences in the apostolic Writings.

CARELESSNESS OF BEHAVIOUR, CAPTIOUSNESS, AFFRONTIVENESS. Carelessness of Behaviour, shows such a Disregard of our Associates as is very faulty, and is always disagreeable. But to be captious and prone to give Affronts, evinces an uncourteous and unsociable Disposition, disturbs the Peace and Harmony of Society, spoils good Company, and damps good Humour.

HAUGHTINESS, SUPERCILIOUSNESS, INSOLENCE, ARROGANCE.

was reviled, he reviled not again, and submitted to the most contemptuous Treatment, without Threatening and without Resentment; herein, leaving an Example of consummate Meekness, which all his faithful Disciples will carefully imitate. It is a Disposition not only highly useful to the World, as it promotes, more than any other, the Peace and Harmony of Society; but as it is an Exercise of Benevolence, Charity, Kindness, Generosity, Modesty, and indeed of almost every Christian Grace and Virtue. And Condescension is a sister Grace. For Gentleness towards our Inferiours, and lowering ourselves to their Condition and Capacity, is not only universally pleasing, especially in those in the higher Orders of Society, and always popular; but shows great Goodness of Heart, and is an ornamental Part of the Christian Temper.

CAUTION IN SPEAKING OF OTHERS. The Good of Society seems to require, that the Characters of which it is made up, should be pretty well known, that so every one may be estimated and placed according to his Capacity, Fidelity and Benevolence; or his Deficiency in any of these Respects; for thus far the public Interest is concerned. But we should be extremely cautious in all our Comments upon the Conduct of others, lest we deviate from the Truth. That we assert Nothing to the Disadvantage of another,

ARROGANCE. AS Meekness and Condescension are among the most amiable, pleasing and popular Virtues, so their opposite Dispositions, here enumerated, are some of the most disagreeable, disgusting, and unpopular; and have their Rise in Pride, Self-conceit, and Carelessness, or Contempt of the Opinions or Feelings of others. Persons of this Description are Disturbers of the Peace of Society, and act an odious and unchristian Part. Every one who has a proper Regard for his own Character, or the Peace and Good-will of the World, or the Approbation of him who was meek and lowly of Heart, will carefully guard against a Temper and Conduct, so contrary to those enforced in the Gospel. They are, perhaps, more apt to excite Resentment and Aversion, and even Hatred, than almost any we can indulge or pursue.

BACKBITING, SLANDER, DEFAMATION. Detracting from the good Qualities of others; or misrepresenting their Actions, when apparently good, by attributing them to bad or mean or sordid Motives, when there is no palpable Reason for it, or when they may fairly be ascribed to worthy and laudable ones, is not only injurious to the Person traduced, but detrimental to Society at large, and demonstrates, moreover, great Defect of that Charity which we owe to every one, who has not by his
Actions

another, of which we have not full Evidence; and not only so, but that it be Something which the World ought to be acquainted with, in order to prevent the Mischief that may arise from its Ignorance. On the other Hand, the World may be equally injured by our attributing Virtues to a Man, that he does not really possess. The Sum of the Matter is this, that we deal in delineating the Characters of others, no further than the Good of Society is concerned, and that whenever it is, we never suffer ourselves to misrepresent. But of the Dead, we may speak more freely; always, however, strictly adhering to the Truth. The bad Conduct of such may, with Propriety, be held up to View, and scrutinized with all Freedom; provided the Living are not injured. For it is as much the business of History to record the Evil which bad Men have done in the World, as to celebrate the Virtues of those, who have been its Benefactors. The maxim, “to speak not of the dead, but in their praise,”* will therefore be rejected by the impartial Historian, for the Good of Society is of more Importance than the posthumous Fame of an Individual.

ADVICE, EXHORTATION. Many Instances occur, where kind, friendly Advice may be of the utmost Importance to our Neighbour; and it is our
Duty

* “De mortuis nil, nisi bonum.”

Actions or Character forfeited all just Claim to it. Accusing another of Crimes, or Misconduct, or any faulty Behaviour, when we have no Foundation for it, is downright Lying; and all gross Misrepresentations, or false Colouring, of the Behaviour of others, is but little better. And the Temper which produces this Class of Vices, which arises from Envy or Party-Spirit, or some Malignity, is highly criminal, and deserves severe Animadversion, as it is offensive to God, injurious to the Community, and always hurtful, and often ruinous to our Neighbour. And although we may speak of the dead much more freely than of the living, yet we must never exaggerate, or deviate from the 'Truth.

WITHHOLDING OUR ADVICE, when we see our Friend or Acquaintance going on in any vicious Course, or about to do an Act of which he will probably repent, is certainly very faulty, and shows great Defect of that Charity we all owe to one another; but to uphold and encourage him in such Conduct, is grossly criminal, and the most unkind, unfriendly Part a Man can take, and at the same Time makes himself Partaker of his Neighbour's Errors.

WITHHOLDING

Duty to offer it, though unasked, when we find him pursuing any Course which must probably prove ruinous, or very injurious to him. But it is an Affair of great Delicacy, and requires much Address and an Acquaintance with the Temper and Character of the Man, (in many Instances,) to make the Advice salutary; but it is an Act of Friendship, and ought not to be neglected, though by it we risk his Displeasure, and possibly his Reproach. But if we succeed, we save our Neighbour, and secure his future Friendship. At any Rate, we perform an act of Duty, and secure the Approbation of our own Hearts. If we really wish our Neighbour to be benefitted by our Advice, we should be careful to give it to him in the most kind and friendly Manner, for our Success will depend much upon the Manner in which our Advice is given.

REBUKE, REPROOF. These, when well timed and judiciously administered, are often of the utmost Consequence to our Neighbours, Friends and Acquaintance; and when we judge it may be useful to give Reproof, we ought not to withhold it. Much of what is said in the last Article, of Advice, is applicable here. But we may observe, that Rebuke, generally, comes with a better Grace, and is more apt to produce a good Effect, when given by a Superiour, than by an Equal or an Inferiour; when
given

WITHHOLDING REPROOF, is not always blameable. As for Example, when we know our Neighbour to be incorrigible; when from his known Character, we can expect no Return, but Reviling and Reproach; when he is under the Influence of any violent Passion, or Intoxication; when he is much older than we are, or greatly our Superiour in any Respect; or when we are known to have been guilty of the same Misconduct ourselves. In this last Case, however, if we confess ourselves to have been thus guilty, and having seen the Folly or Guilt, have reformed, we are the most proper Persons to administer Reproof, as we then can speak experimentally. But exclusive of these and several other Limitations, which might be added, it is, no Doubt, our Duty to rebuke and reprove our Neighbour, according to our best Discretion, when we can reasonably hope to reclaim him from his Vices, or bring him to proper Reflections, and a just Sense of his Duty. The Scriptures frequently enjoin it upon us to give Reproof and Exhortation. "Thou shalt, in any wise, rebuke thy Neighbour, and not suffer Sin upon him." "As an Ear-ring of Gold, so is a wise Reprover to an obedient Ear." "A Word fitly spoken, is like Apples of Gold in Pictures of Silver."

REFUSING

given in a kind, cool, calm Manner, than when urged in a passionate or resentful one ; and when the Subject of it, also, is in the same cool, unimpassioned State of Mind, than when ruffled or agitated. These are the fitting Opportunities for Speaking,* and ought to be carefully attended to, as the well timing a Reproof, is of the greatest Consequence to its Efficacy.

INFORMATION, INSTRUCTION. When our Neighbour is in Danger of suffering through Ignorance, or is at a Loss how to act on any important Occasion, we ought certainly to give him all the Information in our Power, and not let him injure himself, for want of timely Information and Counsel.

SUBMISSION TO GOVERNMENT, is the Ordinance of God, and without it Society cannot subsist. The Directions of the Gospel on this Head, are explicit, and demand Submission to every Ordinance of Man, for the Lord's sake, and that not only for Wrath, that is Fear of Punishment, but for Conscience Sake. But we are not hereby bound to obey unlawful Commands, of any Authority whatever ; for the Commands of God are paramount to
all

* " Mollia tempora fandi."

REFUSING OR NEGLECTING TO GIVE INFORMATION OR INSTRUCTION, when needed, is unkind and unneighbourly ; but to take Advantage of our Neighbour's Ignorance, is like taking Advantage of a Man's Poverty, to oppress him ; which, both Reason and Scripture inform us, is most odious and offensive in the Sight of Heaven, and the most remote from the benevolent Temper of the Gospel.

DISOBEDIENCE TO AUTHORITY, SEDITION, TREASON, REBELLION. Disobedience to lawful Authority is, in general, undoubtedly criminal, as the Christian Religion strongly inculcates Obedience to the Powers that be ; and, for a still stronger Reason, Sedition, Treason and Rebellion, (all which are the highest political Crimes,) are reprobated in the New Testament. But, when there is such gross and oppressive Mismanagement in the Administration of public Affairs, as to produce a high Degree of Discontent among the People at large, and the Government, which was established for the Good of the Community, becomes intolerable, and Redress of Grievances cannot be obtained by constitutional Means, the People have then an undoubted Right to resist the Government, and place other Men in Authority, in whom they can confide ; provided there is the highest Reason to expect Success ; for otherwise, there is no Oppression

all others, and at all times, and in all places, and under all circumstances, are entitled to unqualified and implicit Obedience.

LOVE OF OUR COUNTRY, PATRIOTISM. If this be not a Modification of Self Love, or an Expansion of it, it certainly very much resembles it. Like this too, it is implanted by our beneficent Maker in every Breast, and is as strong in Countries parched by burning Suns, or locked up by the Rigour of almost perpetual Frost, as in the more comfortable Climates of the temperate Zones, just as Self Love is as strong, in the meanest Slave, as in the Prince; and without it, Society could not subsist any more than an Individual without Self Love. It is undoubtedly a very useful Passion or Instinct, but like any other Faculty, may be in Excess or Defect, or improperly directed. First, it is in Excess, when it prompts the Inhabitants of one Country, to make War upon, or to invade, plunder, or conquer another, without just and most weighty Reasons; and (we may add too,) without a fair Prospect of a successful Result; for War is the severest Scourge that divine Providence employs, to chastise the Nations of the World, and often injures the Aggressor as much as the Aggrieved. Secondly, this Love of Country is greatly deficient, when, in an invaded People, it does not exert itself properly,

sion on the part of their Rulers, that can be so injurious to the public Interest, as an unsuccessful civil War, even though it be carried on for the Redress of Grievances.

SPURIOUS PATRIOTISM. Love of our Country is highly extolled by all the elegant Poets and Orators of ancient Greece and Rome, and when properly regulated, is, no Doubt, one of the first political Virtues. But those Republics seldom paid much Regard to the Welfare or Interests of other States, but subdued and plundered them, with little Attention to Justice, whenever they thought it might benefit or aggrandize their own. Now this may, perhaps, be called good Policy, or Patriotism, but it is perverting Language, to call it virtuous Conduct. Love of our Country is not to be considered a Christian Virtue, for it is no more recommended or enjoined in the Gospel, than Self-Love; but like that, is to be accounted an Instinct, with which we are all endowed by our Maker, but which Reason instructs us, should never be exercised to the Injury of others. Like Self-Love, it is virtuous when properly exerted, and produces Happiness; but otherwise, it is the Source of every Thing odious and execrable among Men, as it produces Wars, Conquests, Tyranny and Oppression, and the most deplorable Evils. This Instinct, then, like Self-Love, is in
itself

properly, to repel the Invader. Thirdly, it is ill directed, when it disposes any Community, instead of cultivating Harmony with its neighbouring States, to be quarrelsome, and to seek Occasion to embroil itself with them. It is no further a Virtue, or commendable, than while it is confined within the Bounds of Justice and Benevolence. But this Love of Country is in its due Exercise, when it leads a People or Community to treat other States, as they wish to be treated themselves; when it produces a due Subordination among the several Classes of the Commonwealth; when it produces a Disposition to forego a private Advantage, for the public Good; and when it promotes the Love and Practice of private Virtue through the State. In all these Cases, it is indeed productive of the greatest Happiness a Nation can enjoy. This is true Patriotism; this is that Love of Country which is truly virtuous, and which alone, ought to be exclusively, and unlimitedly, inculcated.

itself neither virtuous nor vicious, but becomes either the one or the other, according to the Use we make of it.

There are many Pretenders to Patriotism, in all free States, but in popular Governments they abound. Every Demagogue professes to be a Patriot; but the People ought to consider, that Something more is necessary to form a real Patriot, than high Pretensions, and warm Professions of Regard to the Good of the Country; that good Sense and sound Judgment, a good Degree of Political Knowledge of the Rights and Interests of Nations, and especially a well substantiated Character for Integrity and Virtue in domestic and private Life, are necessary to form the useful Patriot, to whom the public Interests may be safely confided; for he who is not faithful in small Concerns, is not to be entrusted with important ones.

CHAPTER IV.

VIRTUES AND GRACES TO BE CULTIVATED.

TO OURSELVES WE OWE,

SELF-KNOWLEDGE. This is, perhaps, of all Acquisitions, of the first and greatest Importance to every human Being. It behoves every one, then, to be solicitous to gain a thorough Acquaintance with Himself. We should consider what is our Capacity, our Taste, what are our Propensities, and our most predominant Inclinations, what are our Virtues and good Dispositions, our Vices and ill Dispositions, what are our Infirmities, what is ridiculous in our Character, what are our peculiar Temptations and Prejudices, what are the real Springs and Motives of our Actions and Conduct, what are the Vices or Faults we are most apt to fall into, or indulge, either by our Constitution or by our Vocation, or by the Company we associate with, or by our Situation in Life; in a word, what is our real Character, and what will probably be our final Destiny.

ATTENTION

AND WE OUGHT CAREFULLY TO AVOID,

IGNORANCE OF OURSELVES. A Man who does not know himself, his Capacities, or his predominant Dispositions, or Inclinations, is quite unqualified to perform his Duties in Life, or to undertake any Matter of Importance, with any tolerable Prospect of Success. He will be continually falling into Mistakes and Disgrace, and blunder along his Course, amid the Pity or Contempt of his Neighbours. Our Hearts are deceitful, and apt to mislead us; and it is our Business to search them to the Bottom; and Attention, Vigilance, Circumspection, and Examination, are the Means by which this Search must be accomplished, if we seriously aim at acquiring a thorough Knowledge of ourselves. We cannot too soon begin this Scrutiny into our Hearts, that is, into our Tempers, Passions, Affections, Motives, Taste, or natural Dispositions and Inclinations. And if we can, at an early Stage of Life, by these Means, attain the due Government of our Passions and Appetites, we shall lay a Foundation for a happy Life, which no other Learning, how splendid soever it be, can so effectually enable us to do. “The study of our *Motives* conduces more than any one Thing, to that most useful of all Sciences, the Knowledge of ourselves.”*

INATTENTION,

* Tucker's *Light of Nature*.

ATTENTION TO OUR THOUGHTS, WORDS, AND ACTIONS, is necessary, in Order to our Acquisition of that perfect Knowledge of ourselves, at which we ought all to aim. By a proper Attention to our Tempers, Qualifications and Capacities, we may learn what Station in Society we are fit or unfit for, and so place ourselves, as to act our Parts with Propriety and Dignity; or at least, save ourselves from Mortification and Disgrace. And this Attention is necessary, not only to obtain a thorough Acquaintance with ourselves, but to enable us to support a proper Consistency of Character. Attention to our Thoughts is a Matter of the first Consequence; and if we find they at any Time run upon Objects which Virtue or Religion forbids, it is our Duty immediately to reject them from our Minds, for we shall otherwise contract Habits not only of thinking, but of speaking and acting, which will require our utmost Exertions to conquer, if indeed we do ever effectually subdue them. We are directed to keep our Hearts with all Diligence, for this Reason, that out of them are the Issues of Life. It is of the first Consequence that we habituate ourselves to act upon Principle. We should calmly consider what Course is right, what is prudent, what is expedient, for every Action that can be properly so denominated, must be agreeable to Him, by whom all our Actions are weighed.

VIGILANCE,

INATTENTION, THOUGHTLESSNESS. Want of Attention is perhaps the Point of all others, in which the greater Part of the World are apt to fail. Most Men live very much at Random. The present Moment, or the present Object, engrosses all their Cares. They are engaged in one Pursuit after another, as Accident, rather than any regular Plan of Conduct, happens to lead; and when this is the Case, the State of their Minds is neglected. They are ignorant of themselves, of their Capacities, of their Dispositions, and perhaps of the Character they bear among their Acquaintance. They seldom reflect that the present Life is the Infancy of their Existence, or that it is a probationary State, preparatory to another of Retribution and endless Duration, and that Virtue is that Law of God, under which we are placed, and that in all Things, it is our Duty and Business and Happiness to conform ourselves to it. And where no Attention is paid to these essential Considerations, it is not to be expected that there should be any Improvement in Morals. *Attention to Objects in proportion to their Importance*, is a maxim in Morals we should never lose sight of.

LIVING

VIGILANCE, CIRCUMSPECTION, are necessary, as well as **Attention,** in order to our attaining a thorough **Knowledge** of ourselves. By this **Vigilance,** we become acquainted with our weak **Side,** and where to place our strongest **Guard** against the **Assaults** of Vice and Folly. We hereby discover our first **Approach** towards bad **Habits,** and may then easily repel them. We should, then, strenuously resist the indulging ourselves in our first **Inclinations** to commit a vicious **Action,** and if we succeed in resisting the first **Temptation,** and continue our **Vigilance,** every succeeding one will be more and more easily repulsed, and our **Habits** of **Resistance** will grow stronger by every successful **Effort;** for **Acts,** frequently repeated, beget **Habits,** and **Habits** form the **Character.**

Vigilance will also make us attentive to smaller **Faults** and **Errors** in **Conduct,** and most certainly they ought to be attended to; for, if we habitually allow ourselves to transgress in smaller **Matters,** we shall, most probably, grow more and more remiss in our **Behaviour,** and by **Degrees** be in **Danger** of indulging ourselves in grosser **Enormities.**

SELF-EXAMINATION is a **Duty** of the utmost **Importance,** as without it we can never arrive at a perfect **Knowledge** of ourselves, and ought to be practised by all, as we are social, but especially as we are moral and accountable **Beings.** And our
Examination

LIVING CARELESSLY, or without Regard to our Character or Conduct. The Mind of Man, when not attended to, like a neglected Garden, is soon overrun with Weeds, which choke the good Seed, and prevent the Production of any Thing useful or ornamental ; and Vice and Folly, for Want of Vigilance and Circumspection, overrun every Thing amiable or useful in the human Character. How many of our Species are lost to the World, and become Cumberers of the Ground, who by a little Care and proper Cultivation, might have become useful in Society, and flourished in the Garden of God, as “plants of Renown” ! The Habits of Vice take such deep Root that no Exertions we can make are sufficient to extirpate them. It is a most important Maxim in Morals—*Guard against the first false Step* ;* lest by being initiated in the Paths of Vice, we terminate our Career in Infamy and Ruin.

NO CALLING OURSELVES TO ACCOUNT. AS out of the Heart are the Issues of Life, it certainly becomes us to search it, and examine what our Thoughts are most commonly and naturally employed about, and what are our natural Bias and constitutional Inclinations, for this is the only Way in which we can arrive at the Knowledge of ourselves

* *Obsta Principiis.*

Examination ought to extend to our Conduct with Respect to our Maker, our Neighbour, and ourselves. And that it may be effectual, it should be frequently or daily repeated; it should be close and thorough; it should extend to the inmost Thoughts of our Hearts, as well as to our Words and Actions. And if this Course be honestly and steadily followed by any one, he will become thoroughly acquainted with the State of his Heart, and will, if he is seriously resolved to pursue a Course of Virtue, be enabled to accomplish his Resolution. But we are so apt to think well of ourselves, and so willing and so liable to deceive ourselves, that it requires great Care, and much Integrity and Fairness of Mind, to perform this Duty in the most perfect Manner. An Attention to any Reports which we may hear of, that are circulated to our Disadvantage, especially when they come from our Enemies, or those who are not disposed to favour us, will assist us much in this important Pursuit; for some Fault or wrong Behaviour may have escaped our Notice, either from Inattention or Self-partiality, which our Acquaintance, or our more eagle eyed Enemy may have discovered.

(SOCIABILITY. Man is formed by his Maker a social Being, intended to live with his Species in a State of Society, and for this Purpose is endowed with a variety of Qualities, Dispositions and Capabilities, which would be utterly useless to him in a
solitary

selves and Characters ; and without this Knowledge we can never know whether our Character be faulty or commendable, whether it can be approved by God, our Neighbour, or ourselves. How many Absurdities, how much Disgrace, how much Vice and Folly do we fall into, for want of that Scrutiny of our Conduct, and of our Thoughts, from whence that Conduct flows ! But supposing a Man to have once acquired a tolerable Degree of Self-knowledge, yet if he content himself with that, and neglect frequently to examine himself, he will find, when he does undertake the task, many Faults, and much Misconduct, have escaped his Notice. Such a one is in continual Danger of becoming retrograde in Virtue, and imperceptibly degenerating into vicious Courses, merely from this Neglect. Every one, therefore, should make it Part of his daily Business to examine his daily Conduct, that, seeing the Evil of it, he may in Season apply the Remedy.

RETIRING FROM THE WORLD, MONACHISM, &c. It is not of much Importance to Society, how a Person incapable of moral Action disposes of himself, or his Time. But when those in Health, and of a common Capacity, seclude themselves from the World, because, forsooth, they fancy they can honor God more acceptably by retiring from Society, and spending their Time in saying their Prayers and
telling

solitary State. And if our Happiness here depends materially upon the proper Exercise and Enjoyment of the several Appetites and Propensities which the Creator has given us, as it undoubtedly does, the Man who secludes himself from Society, must fall vastly short of the Happiness and Satisfaction enjoyed by his social fellow Mortals, and is accountable to his Maker for the Neglect of all that Good which he might or would have done, had he continued in the social State. The Duties incumbent on the Man in Society are, it is confessed, greatly increased, but his Enjoyment in a much greater Degree. Let us then cultivate the social and benevolent Dispositions, for by so doing, we shall most certainly enlarge the Sphere of our Enjoyments and our Capacity of doing Good; and there is no greater Happiness to the benevolent Man, than the Consciousness that he has promoted the Happiness of others.

SELF-GOVERNMENT. Man is endowed with Reason and Power of Choice, and thereby he becomes a moral and accountable Agent. For Reason is given us to regulate our Affections, or to govern them by a certain Rule; and that Rule is Virtue, or (which is eventually the same) the Divine Will. For it is impossible the Divine Will should in any case militate with Virtue, though, logically

telling their Beads, than in some Employment or Pursuit, beneficial to others; they do, in effect, tell their Maker, that they have improved upon his Plan of Nature and Providence, and found out a better Way of serving Him than the old one of doing all the Good in their Power, in the social State. A solitary Life tends to lessen our Love to our Neighbour.

The Man, then, who secludes himself from Society when he may be beneficial to it, deserves, instead of Approbation and Support, the Contempt and Neglect of that Society he so grossly injures. And let this Aphorism be impressed on every Mind, "That no Life is pleasing to God, but that which is useful to Mankind."

WANT OF SELF-COMMAND. One who has no Command of himself, is the Sport of every Passion or Appetite which happens to assail him; and unless he make the greatest Efforts, they commonly get such a Head, as to bear down Reason and Judgment, and the poor Man is deprived of all Self-complacency, and the Respect of those around him. "He that hath no Rule over his own Spirit, is like a City broken down, and without Walls." The Man who has no Command of himself is continually running into Difficulties, from which he cannot easily extricate himself. If he is passionate and irascible,

logically speaking, the Divine Will does not constitute Virtue. We are, then, bound by our Nature or Constitution to obey God, and it becomes our sacred Duty to regulate every Action to which our several Affections prompt us by that Reason which was given us for that Purpose. And as we are enabled by Reason to govern our Passions and Appetites, and by this Capacity of Self-command become accountable; we are accordingly informed, both by natural and revealed Religion, that God will one Day call us to account, and will reward every Man according to his Works. It becomes us then to cultivate this Faculty of Self-government with much Assiduity, for it is not to be acquired, in any tolerable Degree, without Vigilance and Attention. Our Passions and Appetites are naturally so strong and craving, and grow so much more so by Indulgence, that unless we begin to get some Ascendency over them in early Life, we seldom acquire it so thoroughly as a wise Man would wish. Hence the vast importance of a good early Education, for which there is no complete Substitute. But this Self-command, when once attained, enables us to conquer all vicious, malignant and unsocial Affections and Habits, and to acquire and improve on those which are virtuous and beneficent, and is therefore an Acquisition of the highest Consequence to our Happiness, both here and hereafter.

DELIBERATION,

cible, every trifling Occurrence throws him into a Rage, and perhaps engages him in Broils and Quarrels. If he is vain, and fond of Show and Parade, he often ruins himself and Family by running in Debt to gratify his foolish Fondness for Ostentation, &c. But our Attention must be also extended to our benevolent Affections; for even Benevolence itself, unless under the Direction of Reason, may, and often does, lead us astray, as when it induces us to favour one Person, to the Injury of another, or of the Public; as, for Example, when we assist an Offender in escaping from just Punishment. And an unguarded Good-nature has been the Ruin of Thousands. How often have children been ruined by the foolish Fondness, that is, by the unrestrained and inconsiderate Indulgence of their Parents! How many have, by a too easy Good-nature, ruined themselves, and impoverished their Families, by becoming Surety for others! So important is it, that all our Affections be governed by Reason.

We should, therefore, constantly bear it in our Minds, that although by Reason we are naturally enabled to keep our Appetites and Passions under due Controul, yet, if, for a considerable Length of Time, we neglect to exercise this controuling Faculty, and suffer our Appetites and Passions to take the Lead, and give ourselves up to them, we are in the utmost Danger of contracting Habits of Vice,

which

DELIBERATION, MATURE CONSIDERATION. As we are endowed with Reason, and accountable for the Use we make of it, it becomes us, in all Cases of Importance, coolly and calmly to deliberate upon the probable Consequences of acting, in one Way or another, without suffering our Affections to have any Voice in the Matter. Reason alone is to be consulted, and it is our Duty to follow its Dictates, wherever it may lead, notwithstanding any Prepossessions or Prejudices to the Contrary. And if we honestly deliberate in this Manner, upon every important Concern, (whatever the Event may happen to be,) we may console ourselves with the Approbation of our own Minds. But if any Action or Course of Behaviour is suggested to us, which appears evidently wrong, or vicious, we ought not to deliberate a Moment. Deliberation is in this Case criminal, for it can only lead us to find Excuses for doing, what we have already determined, ought not to be done.

(MEDITATION. It is our Duty, as intelligent Beings, to spend much of our Time in Reflection and serious Meditation. We should consider our own Characters; the Situation in which we are placed; our several Relations; the Duties arising from those Relations; and the Necessity of living and acting agreeably to the Dictates of our Consciences, and
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which deprive us of our Capacity of Self-command, and it is easier for the Ethiopian to change his Skin, than for those who have been long accustomed to do Evil, to reform.

Love of Ease, into which we are very apt to fall, should be carefully guarded against; for when indulged, the Habit is not only unfavourable to, but is frequently destructive of every Virtue; for there cannot be any Virtue without some Exertion.

INCONSIDERATION, RASHNESS, PRECIPITANCY. Every Day's Experience shows us the bad Effects of rash and precipitate Conduct; it is constantly plunging us into Difficulties, and is the frequent Source of cruel Regrets, and sometimes of bitter Repentance.

To be prompt and energetic in Action, is, without Doubt, a most useful Qualification; but before we begin to act in any Concern of Moment, we should calmly view the Subject in Question on every Side, and having fully made up our Minds, we may then proceed to carry our Determination into Effect, with the boldest Confidence.

WANT OF REFLECTION. He who does not attend to the State of his Mind, or reflect upon his Conduct, can never make any great Advances in Virtue. On the contrary, he exposes himself to the
Danger

the Precepts of the Gospel.) “I thought on my Ways, (says the Psalmist,) and turned my Feet unto thy Testimonies.”

SERIOUSNESS, SOBRIETY. Every Subject of Importance ought to be treated with Seriousness, that it may have its due Consideration. To treat a serious Subject slightly, and with Levity, is contrary to all Decorum and Propriety of Behaviour. It has been said, indeed, that Ridicule is a Test of Truth; a Position, I presume, more easily asserted than supported; for whatever takes off the Attention from the Subject under Discussion, must be injurious to the Investigation. A calm, sedate Temper and Behaviour, certainly appears more congenial to our Situation in this World, than that light Frothiness we sometimes meet with. And every one naturally disposed to this light, thoughtless Carriage, ought to suppress it, for it is scarcely tolerable, except in young Persons, and destroys the Disposition and Capacity for serious Meditation, and in some Degree, for the common Decencies of Life. All Levity, when Religion is the Subject, is absolutely inexcusable. There cannot be any real Religion in a Mind totally devoid of Seriousness.

REGULATION OF OUR THOUGHTS. This is a Business of the first Consequence, as all our Words and Actions flow from this Source. Every good or useful Thought which occurs to our Minds, should

Danger of committing every Vice, to which he has any strong Temptation, and runs the Risk of becoming abandoned. At least, he neglects the Means which would most effectually secure him from great moral Depravity.

LEVITY. A light Behaviour argues a shallow, superficial Understanding, and is peculiarly disgusting in the discussion of serious and solemn Subjects. Persons advanced in Years, should be cautious how they indulge in thoughtless Levity, for it ill becomes them, and greatly lessens the Dignity of Age, and the Force of any Advice or Admonition, they may at any Time think proper to give to their younger Friends.

It is not meant, however, to recommend a stiff, formal or unsociable Behaviour in any, or that we should be always uttering Oracles, or that we should decry decent Mirth and Conviviality. Far from it. An Hour spent in good Company, amid the Sallies of Wit and good Humour, are among the pleasantest, and in some Respects, the most useful, which our Lot in Life affords, as it greatly promotes all social and benevolent Principles. It is said, that the learned Grotius, when on his Death-bed, being desired by a Friend, to give him some Advice, how he should live, so as to secure his future Happiness, only replied, *Be serious.*

DISORDERLY THOUGHTS. Our Thoughts are extremely

should be dwelt upon and encouraged, and pursued to good Effect; and every vain or useless, but more especially every vicious one, (as soon as we reflect what we are thinking upon,) should be immediately rejected. Some unhappy Persons are naturally, they know not why, habitually afflicted with blasphemous, or revengeful, or some other offensive Thoughts; which, though not criminal, if immediately disapproved and suppressed, yet in some Instances they recur so often, as to be the Burden of their Lives. This is a Complaint not easily cured. Such evil Thoughts will spontaneously spring up in the Mind, in spite of the Resolutions they may make to prevent them. Nothing but the strictest Attention and Vigilance can be of any use in such a Case, and possibly if industriously pursued, they may in Time prove effectual. Another, and more common Infirmary, is an Inability to keep the Mind fixed in the Contemplation of any one Object, without wandering upon others, foreign to the Purpose. This weakness is often, I believe, constitutional, and like other natural Defects, not easily removed; though with due Attention, it may be in some measure corrected. It has been suggested, that the Study of the Mathematics has this Tendency. It is certainly worth the Experiment.

TEMPERANCE. This Virtue consists in so governing our Appetites, as that they may best answer the
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extremely apt to run wild, and we suffer our Imaginations to range through the boundless Wilds of Nature, without Regulation and without Restraint; but we must remember, that for all this we must give an Account. When a Person suffers any strong Impression to possess his Mind, without reflecting what may be its moral Tendency, he lays himself open to every Vice and Folly; indeed to every Crime. “Then guard your Heart on that weak side, where most your Nature fails.” Much of our present Happiness, as well as Virtue, depends upon the due Regulation of our Thoughts.

There are numerous Instances of Persons who have lost the Faculty of governing their Thoughts, and who have become totally deranged, by indulging the Contemplation of, and dwelling too long upon, the same Object; and this is probably the most frequent Cause of that most deplorable State, to which the human Mind can be reduced. And a stronger Inducement to the duly regulating of our Thoughts, independently of moral and religious Considerations, cannot be offered, than the Dread of Insanity.

INTEMPERANCE, SENSUALITY. Every Instance of Intemperance is faulty: but when it becomes habitual, by frequent Indulgence, more especially in Drinking, it is then one of the most deplorable Vices. It blunts our Sensations, stupifies the Understanding,

the Purposes for which they were given us. It conduces to our Health, Wealth, Respectability, and Happiness; and is a necessary Part of Self-government. It is much recommended in the Gospel, and it is our Interest as well as our Duty. For the Man of temperate Habits is always fit for Action; his Mind is clear, and his Body free from Languor or Oppression, and he enjoys his Faculties in Vigour; and the same Disposition will enable him to moderate his Passion, and prevent him from giving a Loose to any violent and inordinate Sallies, or outrageous Conduct.

FORTITUDE. That Firmness of Character, or fixed Determination of Mind, joined with an approving Conscience,* which animates a Man to undertake, and pursue with Vigour, a Course of Virtue, notwithstanding all Opposition; which enables him to bear Misfortunes and Ill-success without Depression of Spirits; and to resist Temptations to Vice, however alluring; is a high-toned Virtue, and will carry him through Life, with the Approbation of his own Heart, and with dignified Reputation. Such a Fortitude is a manly, heroick and truly Christian Virtue, and is recommended to us by the Example of our Saviour, and his Apostles, who, in the Cause of Truth, resisted all Opposition, and suffered

* Mens sibi conscia recti.

derstanding, clogs the Wheels of Life, renders us inattentive to its Duties, is destructive of all Morals, produces Pains and Sickness, and frequently premature Death.

One might suppose that these Considerations were sufficient to deter any one from falling into this most pernicious Vice. But we too frequently see Persons, even of good Characters, who fail in this Particular, to the utter Extinction of every Virtue. Vigilance in this Respect then is necessary through Life. Let him that standeth, take heed lest he fall, for daily and melancholy Experience fully shows us that there is no Vice so difficult to shake off, when it has once become habitual.

WANT OF ENERGY, TIMIDITY, IMBECILITY. Strength of Character, when not directed by Reason and Virtue, is so far from being commendable, that it is one of the most pernicious Qualities. For when it is joined with dishonest, malicious, ambitious, or any other bad Dispositions, it converts Men into determined Villains, or ferocious Desperadoes, or inexorable Tyrants, to the Annoyance and Disturbance, and sometimes to the Destruction of Societies. And though Timidity or Imbecility of Character, is never held in high Estimation, yet Persons of this Turn of Mind, may, and often do, make useful, quiet and peaceable Members of Society, and

good

suffered Reproaches and Contempt, Stripes and Imprisonments, and Death itself, rather than abandon the Cause of God, and the Good of Mankind in the Propagation of Christianity. They, indeed, had a supernatural Support, which we must not expect in our ordinary Course; but still it is our Duty, and within our Ability, to oppose Vice with our whole Force, in whatever Form it may appear. But unless a Man be naturally endowed with a considerable Firmness of Nerve, it is to be feared he will never make any great Advances in this Virtue, though much may be achieved by Exertion and Effort.

RESOLUTION. This is that Disposition of Mind which is necessary to carry a Man through all Opposition, to the Attainment of his Object. Every one should deliberately and maturely consider, not only what Course of Life he ought to pursue, in order to promote his best Interest and obtain his greatest Happiness; but also the probable Consequence of every important Step he is about to take. And having fully made up his Mind, he should promptly and steadily pursue his Determination, against all Opposition or Temptation, valiantly resisting Dangers of every kind, whether physical or moral, and he will generally find his Exertions rewarded

good Neighbours, and be as much more beloved and valued than those of the Character just mentioned, as Peace and Harmony are preferable to Quarrels and Contentions.

The timid Man, if prudent, will, as much as possible, avoid all Occasions or Scenes of Action, that demand energetic Exertions, and thus escape those Inconveniences, to which his Want of Firmness might expose him.

IRRESOLUTION, INDECISION. To weakness of this description, some Persons, to their Misfortune, are, by their Constitutions, unhappily prone. But they are Frailties which every wise Man will wish and endeavour to correct. They expose us to many Inconveniences. The Irresolute are easily turned aside by Temptations; Opposition frequently puts an End to all their Efforts; and they give up a Cause, in which they might have succeeded, had they been determinately resolute.

Indecision is an unhappy Frailty, to which some are subject. They cannot fully determine, under a long Time, what Course to take; and when they have come to any Determination, their Resolution is too weak to carry any important Purpose into Effect. It may often be for the advantage of one of this Description, to avail himself of the Advice of some judicious Man, whose Character is more decided.

warded with Success. This Disposition, exerted in the Cause of Virtue, deserves the highest Applause Mankind can bestow.

EQUANIMITY. A calm, firm Possession of ourselves, notwithstanding the untoward Bearings of unexpected Circumstances, or any irritating Reflections that may be cast upon us, or any sudden Elevation or Depression of our Fortunes or Circumstances, is a State of Mind that every one ought to cultivate, as it effectually serves to carry us through Life, without those Anxieties and Distresses to which an irritable Disposition inevitably subjects us. It enables us to bear Prosperity without Pride, and Adversity without Dejection or Despondence.*

MODERATION in our Actions, Passions and Appetites, in our Pleasures and Enjoyments and in all our Pursuits, and in our whole Conduct, but more especially, Moderation in our Desires and Expectations, contributes more to our Happiness, than is easily imagined. Experience teaches us that it is easier to conform our Desires to our Situation, than to make our Situation conform to our Desires. The one depends upon ourselves, the

* " *Aequam memento Rebus in arduis
Servare Mentem, non secus in bonis
Ab insolenti temperatam
Lætitia moriture Deli.*"—HOR.

INEQUALITY OF FEELING, IRRITABILITY. An Aptness to be disconcerted, or unsettled, or to have our angry or any other Passions excited, is an Infirmary we ought, as far as possible, to correct. It exposes us to a thousand Inconveniencies, and lays us open to the Attacks of every one acquainted with our Foible; for such a one can always gain an Advantage of us, by throwing us into Confusion. It makes us disagreeable Companions, and unpleasant Neighbours, and is inimical to that Tranquillity of Mind, on which our Happiness especially depends.

Many, from the Indulgence of an irritable Temper, have put an End to their Lives, which might have been happily prolonged, if the Virtue of Equanimity had been duly cultivated.

EXCESSES OF EVERY KIND, VIOLENCE, IMPETUOSITY. All Excesses, and all violent, extravagant Behaviour, are injurious to that Tranquillity, which is essentially conducive to our Happiness. Inordinate Desires, ambitious Views, grand Projects, are Rocks, on which the Happiness of thousands has been shipwrecked, who, but for them, might have performed the Voyage of Life not only with Safety and Satisfaction to themselves, but with the Applause and Approbation of their Neighbours. Let those, then, who are setting out in Life, consider calmly the Prospect

the other upon Circumstances over which we have no Controul.* This is a Christian Grace, and ought to be duly encouraged. If the moderate Man has not more Pleasures than his more extravagant Neighbour, he certainly has fewer Pains; and he enjoys that Self-approbation, which the Man of Excess can never feel. There is no one earthly Blessing that we may not have in Excess; even Health (without which we cannot enjoy any other) may be too abundant. We see, daily, Instances of persons who through a foolish Confidence that nothing would hurt them, have, by some gross Irregularity, destroyed themselves, or made themselves Invalids for Life. Now if this be the Case with Health, it must be so with still greater Truth, in regard to every other Blessing. "Let then our Moderation be known unto all Men."

CONTENTMENT with the Allotments of Providence without repining under Misfortunes, but submitting calmly to the divine Will, is an important Part of the Christian Temper, and highly conducive to our pleasant and easy Passage, through this our probationary State. And if Contentment be not Happiness, it approaches nearer to it than any other Temper we can exercise. Let all then
endeavour

* "Et mihi res, non me rebus, subjungere conor."—HOR.

Prospect that lies before them, and not be presumptuous. "Be not high-minded, but fear."

A Competency is a most desirable Object, and what every one may prudently aim at; but he must be very unwise, who puts this Competency at Hazard, for the uncertain Prospect of obtaining a splendid Fortune. He risks a Substance, to obtain a Shadow. For most probably the Man who has too much, is as often unhappy, as he who has too little.*

ANXIETY, DISCONTENT, DISPOSITION TO FIND FAULT. Anxiety with Regard to our future worldly Circumstances, or a Discontentedness under them, is the Destruction of our present Happiness; and is therefore to be carefully avoided. But it is, besides, a finding Fault with the Distributions of Providence, than which no Temper can be more offensive to the sovereign Ruler of the World. This unhappy Disposition is expressly reprobated by our Lord in his Sermon on the Mount, not only as arrogant and impious, but as utterly useless. As a Disposition to find Fault always increases our Unhappiness; and as untoward Accidents are continually occurring in this variegated Scene of human Life, it would tend greatly to relieve us under them, if we could bring ourselves

* "Est Modus in Rebus; sunt certi denique Fines, Quos ultra, citraque nequit consistere rectum."—HOR.

endeavor to improve to the utmost, in this important Virtue. But no one possessed of this happy Disposition, will ever make Use of any unlawful Means, to extricate himself from any difficult Circumstances, in which he may happen to be involved. He will rather bear those Ills he has, “than fly to others that he knows not of.” It would greatly contribute to the Acquisition of this happy Temper, if we frequently formed a Comparison of our own Circumstances with those of Persons beneath us; for we should then perceive, that they might have been much more humiliating than they are.

PATIENCE. This is a Virtue of the utmost Importance in the Christian Character. It consists of Resignation to the divine Will, Fortitude (or passive Courage,) and a Degree of Contentment; and is enjoined upon us, that we may be enabled to bear up under those numerous Ills, which we can neither resist nor remedy. And as every Day affords Instances of this Description, of one kind or another, so there is scarcely any Virtue that calls for more frequent or constant Exercise. It should, then, be the earnest Endeavour of every one, as early in Life as possible, to gain by frequent Acts, a fixed Habit of Patience. For there is no Mortal so happily circumstanced, as not to need its salutary Aid, to carry him

ourselves to form the Resolution to make the best of every Incident, and always to look on the bright Side of every Occurrence; and never to compare our Situation with that of those above us, which is the Bane of Contentment.

IMPATIENCE, FRETFULNESS, PEEVISHNESS, PETTISHNESS. An impatient Disposition is a constant Source of Uneasiness; and when under no Restraint, lays the unhappy Person who indulges it open to a thousand Evils, which, but for such Indulgence, he might have avoided. It aggravates the Miseries of his Life, and converts trifling Accidents into serious Misfortunes, and gives an Edge to all his Sufferings. He suffers Difficulties to obstruct even his laudable and virtuous Pursuits, when, by a patient Perseverance, he might have succeeded. The impatient Man is fretful, peevish and pettish, and any untoward Accident, however trifling, makes him break out into indecent Language, and abuse every one who happens, though inadvertently, to thwart him; and by such Conduct, makes himself odious to all, more especially to his Domesticks, and those who have any near Connection with him. But when a really grievous Misfortune happens to him, his Impatience sometimes exceeds all Bounds, and so far transports him, that he profanely arraigns divine Providence,

and

him with Ease and Safety along the turbulent Stream of human Life. It enables us to conquer Difficulties, otherwise insurmountable. Without it, indeed, we cannot reasonably hope to accomplish any arduous Task, or to behave suitably under the Disappointments, the Losses and Bereavements to which we are every Hour exposed. But our Religion holds out to us an Inducement to the Practice of this Virtue, superior to every other Consideration, for it promises eternal Life to a patient Continuance in the ways of Well-doing.

CONSTANCY, PERSEVERANCE. These are Virtues of much Importance, respecting both our present and future Welfare, and are made up of Consideration, Patience, Fortitude and Resolution; and every one should endeavour to possess himself of them, as without their aid, we can never accomplish any Thing very commendable. When, therefore, we have deliberately fixed our Minds upon an Object worthy of our Pursuit, we should not suffer any Obstacle or Opposition to obstruct our Progress, nor any Length of Time to weary out our Patience. Many Persons set out with great Alacrity, fondly imagining their Object may be obtained by uncommon Exertion; but when Dangers and Difficulties arise which they did not foresee, they become discouraged, and drop all further Attempts. This is a
Weakness

and blasphemously accuses his Maker. How careful, then, ought we to be, how we suffer this unhappy Temper to get the Ascendency over us, lest by Indulgence, it sink us into the Depths of Impiety and moral Depravity.

INCONSTANCY, INSTABILITY, FICKLENESS. A fickle, inconstant Disposition argues a light, weak Mind. Persons of this Turn do not duly consider or deliberate upon the Object in Question, or the Difficulties to be expected, or their own Capacities to surmount those Difficulties; but hurry on to Action, without any settled Plan. No Wonder, then, they meet with Opposition they never expected, or that they are terrified and disheartened, when such untoward Obstructions occur. This Disposition exposes a Man to Contempt, and is a State of Mind a wise Man would wish to avoid.* We should be cautious, then, how we undertake a Business, to the Accomplishment of which, upon mature Reflection, we find we are not equal. But careful Thought, and a moderate Share of Resolution and Patience, are sufficient to carry us through the Affairs of Life with Reputation, if we do our best. Common Abilities are, without Doubt, enough to enable us to perform the Duties incumbent on
us

* "Tu ne cede Malis, sed contra audentior ito."—VIRG.

Weakness which should be overcome. Constancy, considered as a Christian Virtue, is of the utmost Consequence. Christianity demands a steady Perseverance in a Course of Piety and Virtue, through our whole Lives, in Spite of all Difficulties and Temptations we may meet with; and we have this Promise to animate us in this arduous Undertaking, That in due Time we shall reap if we faint not.

SELF-DENIAL consists in refusing to gratify our Inclinations. It is our Duty then carefully to watch them; to deny ourselves every vicious Indulgence, and to gratify and foster every virtuous one. This our Religion absolutely commands. But, by Self-Denial is more frequently meant the denying ourselves innocent Gratifications. By some, this has been accounted a great Virtue; while others seem to suppose it no Virtue at all. Now as it has pleased Providence to give us many Blessings in this Life, which are evidently intended to be enjoyed by us, as well as many Miseries and Evils to be endured; we may naturally think it to be as much our Duty to enjoy the one, as to submit patiently to the other, and without Doubt, generally, it is. But there may be Circumstances and Situations, in which it may be an Act of Virtue, to wave our Right of Enjoyment, and to refuse ourselves the innocent Pleasures of Life. When such Occasions

us as Christians, if we will but honestly and faithfully exert them. For our Religion does not enjoin upon us any Impossibilities.

SELF-INDULGENCE. Our Appetites and Passions are so apt to lead us from the Path of Duty and Happiness, that if we wish for that Self-Approbation, so conducive to them, we shall keep a constant Eye upon them, lest by Indulgence, they become too strong to be controuled by our Reason, and we become lost to the World, to Virtue, and ourselves. We may instance in Intemperance. How many, who only by neglecting to reflect upon their Conduct, (that is, by neglecting to examine their daily Behaviour,) suffer their Appetites to get such a Head, before they are aware of it, that the indulged Desire becomes too rampant to be suppressed by any Efforts the miserable Victim can make to extricate himself! The same may be said of every other criminal Indulgence. How many good Estates have been wasted, how many even opulent Families, have been reduced to Penury, merely by indulging in the Love of Ease! Mankind were made for Action, and there is no Virtue, there is scarce any earthly Good, which does not call for Exertion, either for its Attainment or Preservation. When by Indulgence we find ourselves in Danger of contracting bad or merely inconvenient Habits; and,

casions occur, as they frequently do, it must be our Duty to deny ourselves, not only in our Pleasures and Inclinations, but even in our undoubted Rights ; as for example, when the Peace, or any other important Concern of Society, demands it. Our Lord enjoins this Conduct upon us in his Sermon on the Mount, in the most impressive Manner.

MEEKNESS. A mild, gentle Temper, free from Anger, Resentment, or Revenge, and patient under Injuries and Ill-Treatment, is a truly evangelical Virtue, highly recommended by our Saviour both by his Precepts and Example. His Direction, that “when we are smitten on one Cheek we turn the other,” though probably a figurative Expression, shows us in a striking Manner, that he meant to enjoin a very high Degree of Meekness, and Forbearance. This Virtue may sometimes expose a Man to Insults and injurious Treatment from the Rude, Ill-informed, or Haughty ; but it is a happy Temper, and richly repays the Possessor for all Inconveniences and Mortifications to which it exposes him.

HUMILITY is a Christian Virtue, Sister to Meekness, and is spoken of in Scripture, as consisting of Lowliness of Mind and a Disposition to esteem others better than ourselves, and is recommended

and, in short, whenever we can probably do more Good either to ourselves or others by denying ourselves, than by Gratification, it is our Duty to abstain. For our Lord has told us, that those who would come after him must deny themselves, take up their Cross and follow him.

IRASCIBILITY, CAPTIOUSNESS, RESENTFULNESS. All these are odious Qualities, which ought to be avoided by every one, who wishes to be beloved or esteemed. They are immoral and unchristian; they make us disagreeable Companions, and bad Neighbours; and by Indulgence, destroy our internal Peace.

Some Persons are, by their Constitutions, prone to fall into violent Paroxysms of outrageous Anger. Every one of this unhappy Propensity ought strenuously to exert all his Powers to conquer it, lest in some unguarded Moment, he commit some desperate Act, which may prove fatal to his Peace forever. The first instant the Emotion is perceived, it must be attended to and suppressed.

VANITY, HIGH-MINDEDNESS, AMBITION, HAUGHTINESS, PRIDE. Pride and Haughtiness are peculiarly odious to the Deity, and offensive to Man: they show such an overweening Conceit of ourselves, and such superlative Contempt for others,

mended and enforced by the Example of our Lord. It implies a proper Sense of our own Imperfections, and a Willingness to acknowledge the Superiority of others. Humility is modest, meek, benevolent, condescending and accommodating. It is peculiarly conducive to the Tranquillity and Happiness of the World, and is no ways inconsistent with Christian Fortitude and Resolution, or any other Quality, worth the Acquisition of the virtuous Man. This is a Virtue indeed of little Estimation with Men of the World; but the Temper it produces is much recommended in the Gospel, which assures us that, "He who humbleth himself shall be exalted." There is no Man, however wise or good he may be, or how highly soever the World may think of him, who upon a calm Retrospection of his past Life, will not find many Failures in his Conduct, which ought to teach him Humility.

MODEST ASSURANCE is a most useful Qualification, as it enables us to behave with becoming Firmness, Decency, Propriety, and Dignity in the Company we associate with, and in our Intercourse and Commerce with the World. The Disposition here recommended is equally remote from Impudence or Arrogance, on the one Hand, and Timidity or Bashfulness, on the other. It is one of the most useful Endowments for any one who has
much

as makes our Company disagreeable and disgusting, and our Behaviour insupportable; and the Contempt we show for others, is frequently returned upon us with Interest, for there is no Temper which the World is more disposed to mortify. It should seem that Pride was given us to prevent our doing mean, low, and disgraceful Actions. But how apt are we to forget this, its genuine Office! For Experience shows, that there is no Passion that more frequently leads to low, contemptible Behaviour. *Vanity* is a Vice of light, superficial Minds, and as it leads to Extravagance, by a Fondness for Pomp and Show, is a frequent Source of much Unhappiness; and is never approved, but by those few who are immediately benefitted by its Excesses. This Class of Vices is odious in the Sight of God. For "He resisteth the Proud, but giveth Grace to the Humble." *Ambition* has sometimes, perhaps, been useful, but when in Excess and uncontrouled, it has done Mischief beyond any Affection of the human Heart.

BASHFULNESS, SHAMEFACEDNESS, IMPUDENCE.
 These are faulty, and sometimes even vicious, when we suffer them to interfere with our Duty, and prevent the Performance of virtuous Actions, as they sometimes do. They are, however, constitu-

tional

much Business in active Life. When a Man has the perfect Possession of himself, and can command and avail himself of all the Powers of his Mind with Ease and Freedom, he will not be easily put off, or turned aside from the Object of his Pursuit; and it gives him great Advantage in the Prosecution of all important Concerns.

FORETHOUGHT. A prudent Foresight, looking forward upon the Prospect of Life which lies before us, and laying Plans for our future Conduct, is the bounden Duty of every one, and more especially of those in early Life. Such should first consider their own Character and Capacities, and what Department of Society they are best fitted for, and most likely to fill with Reputation, and to be the most useful in, for these Considerations are important to their Happiness; and next, their Situation, that is, what Position it is probable in their Power, to place themselves; then, their Taste, for unless a Person have a Predilection for a particular Profession, whatever his Capacity may be, it is most probable he will never excel. Every prudent Man, therefore, before he takes any important Step, in which his Welfare is involved, will view the Subject on all Sides with Calmness, and not suffer his Passions to interfere in the Matter, and he will most commonly succeed. But let him not be too sanguine, for every
Day's

tional Defects, and are with great Difficulty (if ever) completely overcome.

But a bold, impudent Arrogance is as opposite to modest Assurance, on the other Hand, as Bashfulness; and as it is extremely disgusting, ought to be carefully suppressed, and frequently meets from the World the most mortifying and humiliating Reception.

WANT OF PREMEDITATION, UNDUE ANXIETY, are equally contrasts to Forethought. Acting without Deliberation, indicates a frivolous Mind; and if one of this Cast succeed in his Projects, it is only by what is called mere Chance. Such inconsiderate Conduct is inexcusable. Uudue Anxiety on the other Hand, or too great Solitude for the Future, should be equally avoided, not only as it incapacitates us for present Enjoyment, but is utterly vain and useless, as we cannot, by any Thought, "make one hair white or black," or in any Respect alter the Course of Events. This unhappy Temper is forbidden in the Gospel, for it shows a criminal Distrust of Providence; and a Deficiency of that Resignation and Submission, which we all owe to its Determinations. "Take therefore no thought, that is, be not unduly anxious for the morrow, for the morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof."

RASHNESS,

Day's Experience shows us, that "the Race is not always to the swift," and that the best laid Plans often fail of Success; but he will in such a Case, have no Reason to blame himself, if he has acted upon due Deliberation. It is our Business to weigh well our Schemes, and to leave the Event to Providence. For, strictly speaking, we have Nothing to do with Events, but to be resigned to them.

PRUDENCE, DISCRETION. If these are to be distinguished, perhaps it may be said, that Discretion is the Faculty by which we determine what is the best Course to be pursued in any given Case; and that Prudence leads us to pursue that Course. Be this as it may; the Virtue we call Prudence, is the most useful Guide we can follow, to carry us with Safety and Honour through the dangerous, turbulent, and varying Scenes, in which we may be engaged.*

ECONOMY consists in a proper and orderly Management of our Concerns. It is a domestic Virtue, and contributes greatly to domestic Happiness. Without it, Family Affairs, and indeed all Affairs, get into Disorder and Confusion, the best Estates come to Nothing, and those who enjoyed a Competency, have been reduced to absolute Beggary. And though it is sometimes despised, as a mean and homely Virtue, yet it is seldom neglected with

* "Nullum Numen habes, si sit Prudentia; sed te Nos facimus, Fortuna, Deam, cœloque locamus."—Juv.

RASHNESS, CARELESSNESS, NEGLIGENCE.
 These are all Opposites to Prudence, and in Proportion as we are guilty of them, we shall certainly suffer in our Affairs and Pursuits, of whatever Kind or Nature they may be. Slight Indiscretions, arising from Youth or Inexperience, are easily forgiven; but a Person who frequently offends in this Way, always incurs Blame, and suffers in his Affairs.

NEGLECTANCE, EXTRAVAGANCE, PROFUSENESS.
 One would not imagine that many Arguments were necessary to convince us, that these Habits naturally lead those who indulge them, into Poverty, Disgrace and Ruin, were it not for the many unhappy Instances of their Effects, which daily occur. One of this careless Character never reflects upon the many Faults he is guilty of, how many Duties he omits, and how much Misery and Unhappiness he occasions. He not only injures himself, but his Family and Friends; and is continually liable to commit the most gross Injustice, in regard to those who have trusted in his Integrity. This is very criminal Behaviour, but does not appear to be so infamous, (at least with us in this Country,) as it deserves to be. For what kind of Swindling is more vicious, than for a Man to run in Debt, to gratify his Extravagance. He commits one Crime, that he may be able to commit another. It has often been
 justly

with Impunity. It ought, therefore, to be pursued in all its Branches, as far as may be, without degenerating into Meanness or Avarice. And if we look on the State of Society around us, how often do we see Individuals and Families, who by the steady Practice of this and similar Virtues, have raised themselves from Indigence to a Competence, and even to Affluence and Respectability; while others, by their Profuseness, have sunk into Insignificance.

ACTIVITY, PROMPTITUDE, ALERTNESS, A DISPOSITION TO ACTION. These are useful Qualifications. An active Man is always ready for Business and goes to it with a good Relish. Young Persons, especially, ought to be alert and disposed to Action. Children should therefore be encouraged to pursue their active Sports, to run, leap, wrestle, swim, to exercise their Muscles in every possible Way, which not only induces Habits of Action, and an Adroitness in the use of their Limbs, but greatly contributes to their Health, and to their Usefulness and Enjoyment through Life. They should be taught to wait upon, and to do every Thing, as far as possible, for themselves, without any officious Assistance of others. They should never be indulged in Laziness and Inactivity, but taught to depend upon their personal Exertions.

INDUSTRY, ASSIDUITY, DILIGENCE. A constant
stant

justly observed, that the Poor are generally the most profuse and negligent part of the Community.

LOVE OF EASE, HEBETUDE, LAZINESS, SLOTH. We ought to be careful how we contract these pernicious Habits, for they destroy our Usefulness, and much of our Enjoyment, and when once formed, are seldom if ever perfectly conquered. The Young should assiduously guard against these Weaknesses, for they are extremely apt to grow upon a Person, who is at all naturally disposed to them. And it is commonly observed, that an indolent young Man makes a slothful, lazy old one. And if he does not fall into gross Vice, is at least greatly deficient in Virtue. And (as Dr. Butler somewhere observes,) the general Conduct of Nature is, not to save us Trouble, but to make us capable of going through it, and to put it upon us to do so.

IDLENESS, LOUNGING, SAUNTERING, DISSIPATION, WASTE OF TIME. All Mispense of Time is faulty, but these Qualities are not only vicious themselves, but peculiarly apt to lead to others, that are more so; as Drinking, Carousing, Gambling, and all Manner of Debauchery. Their Consequences are highly pernicious, and ought to be
shunned

stant Employment of our Time in something useful, is recommended to us by every powerful Motive. Every Man should pursue some Object. All agree that the poor ought to be industrious, to support themselves, and not permit themselves to become a Burden upon the Public. Are the Rich, then, exempted from the Practice of this Virtue? By no means. Experience may convince us, that Man was formed for Action; and that whoever is idle, will suffer by it, either in his Estate, his Body, or his Mind; perhaps in all. It behoves all, then, who wish to promote their own, or the public Happiness, to improve their Time, in some laudable Pursuit, either in bodily Labour or in some useful Employment, or Study; or in providing for their Families; or in obtaining a Competency; or in improving their Minds in some useful Knowledge or Art; or in Acts of Charity, Beneficence, Piety and Virtue. Industrious Habits effectually prevent that Ennui, that vexatious Lassitude, which Providence has appointed as the Punishment and Scourge of those who have no Employment or Object to engage their Attention. Dr. Young has justly observed, that those “who have no Cares must make them or be wretched.” This Virtue is strongly enjoined in the Bible, and is beneficial to the Public, as well as to the Individual.

THRIFTINESS. NO UNNECESSARY EXPENSE

OR

shunned as a Pestilence. The Man who does absolutely Nothing, is the most insignificant Being that lives. And when we consider the Time allotted us, in this our State of Probation, is very short; and that in this Period, however short, we have to provide for and enjoy the present, and secure our future Happiness, what Folly is it to waste that Time in useless Dissipation, or mere idle Inaction.

“Throw Years away! throw Empires and be blameless.”

It should be remembered, too, that it is scarcely possible for an indolent Man to injure himself alone; for should he have no Dependents to suffer by his Vices, yet his Example may prove injurious.

WASTEFULNESS, CARELESSNESS OF EXPENSE, PRODIGALITY. To waste our Property, or needlessly or negligently to squander it, is an Abuse of the Gifts of Providence, and highly criminal; not only as it shows Ingratitude to the Giver of every Good, but as it is injurious to ourselves; for we have no more Right to make ourselves unhappy, than we have to make others so, which is a Doctrine to which many People seem to pay little Regard. The Man that is frugal, that he may be charitable, can never be accused of Avarice; for he only con-

OR WASTE. Exorbitant Wealth is a Burden, and hardly worth a wise Man's Pursuit. A Competency is all of this World that any really want, and all that our Religion allows us to pursue with Ardour, and is one of the greatest temporal Blessings. But to acquire this Boon, or to keep it when obtained, we must be careful how we waste, or incur needless Expense. This Virtue is enforced upon us by our Saviour, when he directs his Disciples, after having fed five thousand Persons by a Miracle, to "gather up the Fragments, that nothing be lost."

REGULARITY, PUNCTUALITY IN BUSINESS, are Matters of great Importance. Every one should manage his Affairs in a decent, orderly Manner, otherwise they will inevitably get into Confusion. His Accounts, in particular, ought to be kept in the most correct Manner, and the more especially, as he may be called to give his Oath to their Accuracy. He must be regular and punctual in his Payments, and in the Discharge of all his Engagements, as also in his Demands on others for his Dues. Such Conduct will secure his Credit, and give him Respectability in his Vocation, whatever it may be.

NEATNESS, CLEANLINESS in our Persons, Dress, Houses, &c. If these be not Christian Graces, they seem to be an Approach towards them. All the

verts that to the use of his poor Neighbour, which would otherwise be lost to every useful Purpose.

A CARELESS, LOOSE, DISORDERLY MANAGING OF BUSINESS. When a Man carries on his Business in a loose, disorderly Way; when his Accounts are irregular and imperfect; when he is dilatory and procrastinating, and puts off Business of Importance to the last Moment; when he neglects paying his Debts at the stipulated Period, &c. his Affairs get into such Disorder, that he cannot easily extricate them. Such a one not only loses his Credit and Character, and suffers in his Property, but most commonly grossly injures those who have Concerns with him, and frequently finds himself ruined before he is aware of it. None should leave any Business to be done to-morrow, that may as well be done to-day.

SLOVENLINESS, SLUTTISHNESS. These argue great Carelessness, and a faulty Inattention to Appearances, and are Vices of Savage life.

USELESSNESS,

the civilized World, however, agree in commending them as healthful and ornamental, as well as decent and becoming; and they suggest the Idea of internal Purity.

USEFULNESS, PUBLIC SPIRIT. Such is the Constitution of Nature, (which is always to be considered as the Appointment of God, or as the Course of divine Providence,) that every Man who is blessed with a Capacity of rational Action, may, in some Way or other, and in some Degree, contribute to the public Welfare. And this Capacity lays him under a formal Obligation to apply that Capacity to the purpose for which it was given him. “No Man liveth to himself.” No one is made for himself alone; but being formed for, and living in Society, he is as really obliged to consult the Welfare of the Public as his own. But there is probably a large Proportion of the World, who confine their Attentions exclusively to their own dear selves, and who perhaps never think of the Community of which they are Members, as an Object of their Regard, at all. And many, who if they do sometimes happen to think of it, yet if they imagine its Interests militate with their own, such Thoughts have very little Influence on their Conduct, and the selfish Principle will always have the ascendant. Such Persons do as little consult their own true Interest, as that
of

USELESSNESS, SELFISHNESS. Man was made for Action, and his Character is estimated either good or bad, according to the Manner in which he has improved the Talents with which he has been entrusted. For every rational Being is endowed with some, and for every one of which he must give an Account. It is of small Importance, as to his Character, whether those Talents were more or fewer, greater or smaller; if he improves them well, his Character is good; if he has abused them, or negligently laid them up in a Napkin, he is an unfaithful Servant, and will be rewarded accordingly. It is, then, a Matter of the highest Consequence to us, seriously to consider what our Faculties are, and what Good we are capable of doing; and if we exert ourselves accordingly, we shall find by Experience, that our own personal Happiness will be promoted precisely in Proportion to that we have procured for others. "To him that knoweth to do Good, and doeth it not, to him it is Sin." Every one who is entrusted by Providence with Health or Strength, Wealth, or Powers of any Kind, either mental or corporeal, is under a moral Obligation to improve them, as far as he is able, to promote the Good of Society; for it is the Duty of every one to do all the Good in his Power. The Obligation arises from the Capacity.*

CARELESSNESS

* "Hoc opus, hoc studium parvi properemus et ampli Si patriæ volumus, si nobis vivere cari."—HOR.

of the Public. Every one who is entrusted by Providence with Health, Strength, Wealth, or Powers of any Kind, either mental or corporeal, is under a moral Obligation to improve them, as far as he is able, to promote the Good of Society.

LOVE OF FAME has been called a universal Passion, and is no Doubt very general. Most Persons wish to be well esteemed by all within their Circle; and thus far, it is doubtless a virtuous Desire, for it greatly promotes public Happiness, and incites to the Practice of Virtue, and deters from foolish, faulty and vicious Behaviour; and every Community would suffer essentially, if its Members were not generally actuated by it. For to this, in a great Measure, is the World indebted for the many dangerous and arduous Exertions, which have been made by Individuals. By these, have the Arts been multiplied and improved; human Knowledge extended; new Regions explored; the Means of Subsistence increased, and made less precarious; and the Ease, the Comfort, and Happiness of the World promoted to a vast Extent. These and many more are the beneficial Effects of this Passion, when well directed, and properly exerted.

ENJOYMENT OF THE BEAUTIES OF NATURAL OBJECTS. Since it has pleased our beneficent
Creator

CARELESSNESS OF REPUTATION. A proper Regard to what the World may think of us, is a Matter of Consequence to Society, but more so to ourselves. He who has lost all Concern for his Reputation, generally deserves a very bad one; for we are often deterred from vicious Conduct by the Infamy we anticipate, as its Consequence. Every good Member of Society will, therefore, be cautious how he does any Thing which may injure his Reputation, or forfeit the Approbation of his Neighbours. "For a good Name is rather to be chosen than great Riches." And when that is lost, his Power of Usefulness is lost in proportion.

But when Ambition, unrestrained by Reason, Benevolence or Conscience, takes Possession of a bold, intrepid Villain, possessed of Power, he becomes a Pest, a perfect Fiend; every Thing that resists or opposes his ambitious Progress, however sacred, or however valuable or useful, must be sacrificed, and the Lives, the Fortunes, and the Liberties of Individuals and Communities, must all give Way to glut this Lust of Fame.

—————"Ye Gods!
What havoc does Ambition make, among your works."

INATTENTION TO THE BEAUTIES OF NATURE.
We are too apt to disregard the Beauties of Nature,
which

Creator to place within our Reach, not only all Things pertaining to Life and Godliness, but also many other Objects, which appear to be intended merely to give us Pleasure ; such, for Instance, as the beautiful Variety of Forms and Colours, which is conspicuous in the infinite Profusion of Flowers and Blossoms, and the enchanting Prospects which every where present themselves to our View ; we ought to contemplate every such Scene with Gratitude to that great Being who gives us all Things richly to enjoy.

(SELF-LOVE is an Instinct or Affection, largely bestowed by our beneficent Creator, on every human Being. Without it we could not subsist ; without it we should take no Care of ourselves, or any Thing else ; without it, Virtue and Vice would be equally indifferent ; and without it, we should not be Men. It is a Principle, of which we cannot, for a Moment, divest ourselves. It is an essential condition of every Virtue, and of all our Happiness. For a well directed Self-love would induce us to perform every Duty. It would procure us the Approval of our own Hearts, in this Life, and the Favour of that Being, upon whom alone our future Happiness depends. That our Saviour supposes and approves of a high Degree of Self-love, is evident, since he makes it the Measure and Rule of our
Love

which are lavishly presented to us. Yet, as they seem to be designed for no other End than to increase our Happiness, we may certainly say, in Regard to them, "to enjoy is to obey."

SELFISHNESS. The Character we call selfish, is odious, not because Self-love is excessive, but because there is too little Attention or Regard to the Self-love, the Inclinations, the Feelings or Interests of others. It does not appear, (though so much has been said to the contrary,) that Self-love is at all too strong in the human Breast. No Man can too ardently desire his own Happiness. But he may grossly mistake the Means whereby it is most effectually promoted, and very frequently does mistake these Means most egregiously. For he is too apt to forget that he is by his Nature and Constitution a social Being, and that he is formed with Affections which as naturally lead him to consult the Welfare of his Neighbour, as he is with Self-love, which leads him to consult his own. Every Man is endowed by his Maker with Love, Benevolence, Compassion and Sympathy towards his fellow Men. However weak they may appear in the Bulk of Mankind, or how little soever they may have been cultivated, they are as really a Part of his Nature as Self-love. Now, Happiness consists in the complete Gratification of every legitimate
natural

Love to our Neighbour. But it should be remembered, that the Love of our Neighbour is also made essential to our Happiness, since Man is endowed with certain Affections and Capacities, which can only find their proper Objects and Uses in an Inter-course with others. He, then, who loves his Neighbour as himself, and can gratify every social Affection, (so far as Self-love is concerned in the Matter,) may hope to be as happy as his Nature and Capacity will admit. But as it is impossible in the present State, that every Affection, selfish and social, should be completely gratified, so perfect Happiness cannot be attained, and ought not to be expected, in the present Life. But the Man who so regulates his Affections, as to make the nearest Approaches to this Point, must be the happiest. Thus Self-love itself, (however paradoxical it may appear,) when duly directed, leads us naturally to the Love of our Neighbour, and to promote universal Happiness.

A DUE ATTENTION TO OUR WORDS AND CONVERSATION, GOVERNMENT OF THE TONGUE. AS Words are a Species of Action, Reason and Scripture inform us that we are accountable for them, as well as for other Actions. It then becomes every one so to order his Speech, as never to displease his Maker, or to offend or injure his Neighbour, or hurt his

natural Affection. Although, therefore, all the selfish Affections should be gratified to the full, yet as they form but one Part of our Nature, it is impossible a Man should be happy while the social Affections, which form the other Part of his Nature, remain unsatisfied. This Absorption in self, moreover, to the Neglect or Disregard of the Claims of others, is the fruitful Source of every Thing that is mean, hateful, vicious and criminal in the human Character. When this Disposition is exemplified in Company, it is peculiarly disgusting; and in commercial Transactions, and in the common Intercourse of Life, is productive of every Species of Fraud and Dishonesty, and indeed of every Crime. We ought, then, to be constantly upon our Guard, how we indulge this Temper; and perhaps there is no Consideration that would tend more effectually to check it, than a constant Attention to the two important gospel Rules; that we do to others, as we wish them to do to us, and that we love our Neighbour as ourselves.

INATTENTION TO THE GOVERNMENT OF THE TONGUE. The Ways in which we may offend with our Tongues are numerous, but may be reduced to the following Heads; Profaneness, Blasphemy, arraigning God's Providence, &c., which are impious and direct Offences against the divine Majesty.

Provoking

his own Character, Reputation or Usefulness. To God we should give all Praise and Honour, for His many stupendous Attributes, but especially Thanksgiving, for his numerous Benefits bestowed upon ourselves. To our Neighbour we should render all due Praise for his Virtues and good Actions, always remembering to keep ourselves within the Bounds of strict Veracity. But of ourselves we should avoid saying much, except in Cases of Aspersion or false Accusation; when, doubtless, we ought to vindicate our own Character. Within these Limits we may speak with Freedom.

THOUGHTS ON DEATH. The Consideration that Death is most certain, but that the Time of it is wholly uncertain, is naturally followed by this Reflection, that a Change of such Importance to us, ought to be attended to, and provided for; since “in the Grave there is no Work nor Device.” We ought, then, first to make a conscientious Arrangement of our worldly Affairs, and so carefully and deliberately dispose of our Property, as not to give any reasonable Cause or Room for Complaint, or lay any Foundation for Quarrels and Disputes after we are gone; lest, in the words of Paley, “we sin in our Graves.” And particularly, we should make Provision for the Payment of every just Demand upon us, if it cannot be done in our Life time;

Provoking Language, Flattery, Tale-bearing, Backbiting, Slander, Defamation, Prevarication, Lying, &c., are Offences against our Neighbour. Egotism, Boasting, idle and indecent Talking, &c. are injurious to ourselves, and our own Reputation. The Apostle James tells us, that “if any Man offend not in Word, the same is a perfect Man, and able also to bridle the whole Body.” The Meaning of which probably is, that one who is so Attentive to his Conduct and Conversation, as to have the perfect Command and Government of his Tongue, will be able to extend the same Attention to his whole Behaviour, so that he may be called a perfect Man. And he who never, either through Vanity or Self-conceit, through Passion, Folly or Impatience, Petulance or Discontent, or by any undue Inattention, transgresses the Rules of Piety, Charity, or Prudence, in his Speech and Conversation, may be considered as entitled to this commendation of St. James.

THOUGHTLESSNESS ON THE SUBJECT OF DEATH.

If we judge from common Appearances, we may, without any Breach of Charity, presume that the Mass of Mankind think but little of that Period, which must terminate their present Existence. The Objects that surround them so entirely engross their Attention, as to preclude almost

time; for if it can, it ought not to be left to be done by others. And this Business should not be put off until we suppose ourselves on our Death-bed, for that Time may never come; and when it does, we shall be but ill qualified to perform it. But, secondly and chiefly, Death demands our utmost Attention, as it puts an End to this transitory State of Probation, which is but the Infancy of our Existence, and is but of small Importance, any further than as it is preparatory and introductory to another and durable one of Retribution; a State in which our Religion teaches us, every one will be treated according to his real Character, and in which, every one will receive according to the Deeds done in the Body. The Thoughts of Death then are among the most useful that can occupy the Mind of mortal Man, and should engross a great Part of our serious Meditation. When we reflect upon what we may be hereafter, and that our future State depends so much upon our Behaviour in this Life, we are immediately led to review this Behaviour, and to consider how we have conducted in the various Scenes in which we have engaged. We shall examine ourselves; learn our own Character, consider our numerous Offences, our Follies, Sins, and Vices; how we have behaved under Trials; whether we have truly and sincerely repented of all our Misdoings; whether we have fully re-

solved

almost every other Consideration. Or, if they do occasionally think of Death, (as it is impossible but that sometimes the Loss of Friends and Neighbours must force the Event upon every Mind,) they contrive to get rid of the Thought as soon as they can. This Thoughtlessness may be partly accounted for, by the Power we have of rejecting or dwelling upon Ideas that occur to our Minds. We are apt, of Course, to dwell upon such as excite Pleasure, and to reject those that are disagreeable; and seldom or never voluntarily call up Objects, the Contemplation of which gives us Pain. And as the Idea of Death is one of the most disagreeable to many, that they can entertain, so when it does obtrude itself, the unwelcome Guest is dismissed without Ceremony. And there might be some Reason for such Conduct, if by it we could avoid or postpone our Fate. But as Death is inevitable, and frequent, proper Reflections and Meditations upon it may make that Event not only less disagreeable and terrible, but so fit us for that great Change, as to disarm it of its Terrors, and even make the Thought of it agreeable; it is certainly the most prudent Course we can pursue, to cherish the Idea, and prepare us, by frequent Meditation, for that most important Change. It is the express Doctrine of the sacred Scriptures, that Mankind are destined to Immortality, to an Existence that will never end; this

solved upon, and do actually lead, a Life of new Obedience; whether, in fine, we make it our habitual Care to do the whole Will of God, without any Reserve. And as our Hearts respond to this Scrutiny, we may be able to form some probable Estimate of our future Destiny. And if upon honest, candid Retrospect, we can find our Hearts do not condemn us, we may have Hope towards God, that though we have committed many Sins, and are guilty of many Failures, yet of his infinite Mercy, through the Mediation of our Lord Jesus Christ, we may be admitted to join the Spirits of just Men made perfect.

But if, on the other Hand, upon a due Examination of ourselves, we find our Hearts are not right, and that we are going on in a careless, vicious Course of Life, and are not prepared for this important Change; we cannot too soon begin the Work of Reformation. No other Object we can conceive of, is of any Consequence in Comparison with this. Our eternal Happiness is at Stake, and can a stronger Motive be offered to a rational Being? We ought, then, instantly to set about this important Work, for we know not what a Day may bring forth, and to-morrow may be too late. Let Death, then, be the daily, the frequent Subject of our most serious Meditation.

this is a Consideration of infinite Importance to us.

“Eternity! thou pleasing dreadful Thought!

“Through what Variety of untried Being,

“Through what new Scenes and Changes must we pass?

“The wide, the unbounded Prospect lies before us,

“But Shadows, Clouds and Darkness rest upon it.”

Of this, however, we may rest assured, that a Life of Virtue, a Life spent in Conformity to the divine Will, because it is the divine Will, must, under the Government of an Almighty and beneficent Being, be productive of, and terminate in, the greatest Happiness of which our Natures are capable. But where is the Man who has thus spent his Life in doing the divine Will? Where is the Man who has never offended? Here Revelation comes to our Aid, and gives us Assurance in the Gospel, that though we may, in numerous Instances, have transgressed the Will of God, yet if we truly repent of all our past Offences, and firmly believe in His Son Jesus Christ, our Iniquities, though many, shall be forgiven us, and we shall be treated as though we had never offended. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins.



The first of these is the fact that the
 author of the work is a man of letters
 and of a high standing in the
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APPENDIX.

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The pieces here subjoined (with the exception of the first, which was originally prefixed to the "Ethical Essay," and intended to form a part of it,) were found among the unpublished Manuscripts of my venerable friend after his decease. As they contain his mature and settled opinions on some important subjects, after conscientious and thorough inquiries, which were continued through a great part of his long life, I have thought they would form an acceptable accompaniment to the foregoing Essay, at least in the opinion of those, for whom the latter was especially intended.

To these are added a few devotional exercises, written for his own private use, which afford a characteristic illustration of the deep and fervent piety of the Author. ED.

A CREED,

Which whoever believeth, may be truly denominated a Christian in Principle; and is admissible, and entitled to, the Fellowship and Communion of every truly Christian Church, as far as Principles go to give him that Right.

First. I believe in One unoriginated Self-existent God, the Father, Almighty Creator, and moral Governor of the Universe.

Second. I believe in Jesus Christ, his only Son, our Lord; that he was the true Messiah, sent by God; that he was crucified, that he died, and was

buried; and that he arose again from the Dead on the third Day, and that he ascended into Heaven.

Third. I believe that God, by the Mediation of his Son Jesus Christ, is reconciling, or has reconciled the World to himself; and that without Him, there is no Salvation.

Fourth. I believe in the Necessity of Repentance, of Faith, and Conformity to the divine Will; and that there is Remission of Sins, through Jesus Christ alone, to all who truly repent, firmly believe, and sincerely obey.

Fifth. I believe that all Mankind will be raised from the Dead, to a future Life, and that God [hath appointed a Day, in which He] will judge the World in Righteousness, and will reward every Man according to his Works [by his Son Jesus Christ.]

Sixth. I believe in the Holy Spirit.

Seventh. I believe in the Gospel of Jesus Christ as set forth in the Scriptures; and that the several Articles foregoing, are clearly revealed therein, which Gospel I believe to be the only sufficient Rule of Faith and Practice for every Christian Man; and that Nothing which is not clearly revealed therein, can be necessary to be believed in Order to Salvation. AMEN.

Every thing which, upon due Examination, appears to be clearly revealed in the holy Scriptures,

of the Old and New Testaments, ought, no doubt, to be believed. But what the fundamental Truths of Christianity are, is a Point upon which the Christian Church is unhappily very much divided.

Now it is a Maxim with Protestants, that the Bible contains all Truths necessary to Salvation, and that every Man must judge for himself, (and at his peril too,) what those Truths are. We might, then, naturally suppose that a Declaration of a Belief in the inspired Scriptures of the Old and New Testament, might be sufficient to entitle a Man to Admission into any Protestant Church. But alas! such is the Infirmary of human Nature, such the Want of Candour and Christian Charity, and so fond an Attachment have we to our own Opinions, that we *must* impose our own Constructions of particular Passages of Scripture upon Candidates for Admission to our Christian Community. Now, while this narrow, bigoted Temper prevails in the Christian World, the preceding Formulary may perhaps be adopted. But I cannot help thinking, that a summary Creed, somewhat like the following, is all that a Church, professedly Protestant, can consistently, or in Strictness has a Right, to demand of any Person who offers himself to their Communion.

A TRULY PROTESTANT CREED.

I believe in the holy Scriptures of the Old and New Testament. That they contain a Revelation

from God. That they, and they only, contain all the Truths necessary to be believed, and all the Precepts necessary to be practised in Order to our eternal Salvation, and that every Christian must judge for himself what these Truths and Precepts are, and that it is the Duty and Interest of every one who hath this Belief, to regulate his Life and Conversation thereby. AMEN.

ON CONFESSIONS OF FAITH.

Requiring particular Confessions of Faith as distinguished from a general one of a Belief of the Christian Religion, and of the sacred Scriptures, is arbitrary, and what no Synod or Council have a Right to impose; and for the following Reasons.

First. Because every Christian Man hath a Right of private Judgment, and cannot therefore rightfully be deprived of it. This is a fundamental Article of Protestantism.

Second. Such a Confession is of no Use, even for the Purpose of Uniformity, because all Men may, and upon new Evidence will, and ought to alter their Belief.

Third. No such Confession can bind a dishonest Man. Such an one will always declare himself of that Belief which his Examiners would choose. None, therefore, can, by such Confession, be exclu-

ded from the Ministry, but honest, upright Men, who scorn to declare any Thing contrary to their real Sentiments. If the Design of such Confession be to establish a *Party* in Religion, or to establish *the Profession of certain Tenets*, at all Events, then indeed such Confessions ought to be enforced in their full Extent; and no one admitted who doth not profess to believe as the Church believes. *But we have not so learned Christ.* I suppose no one will avow this Principle. If he does, he is a Papist in Principle, whatever he professes. I think Candidates ought rather to be examined as to their Charity; for if any want this, *though he have all Faith, and believe all Mysteries* and all Creeds, still *he is but as sounding Brass or a tinkling Cymbal.* And if he have not Charity for all those *who love our Lord Jesus Christ in Truth and Sincerity*, though he should believe strictly all the five Points, or more, if more are orthodox, he is not fit for a Gospel Minister. In Truth, a perfect Uniformity of Sentiment in Things not essential to Salvation, is as useless as it is impossible. But after all, what Service have these Attempts to promote or secure Uniformity, done to the Christian Church? They have certainly created a great Deal of Animosity and Disturbance. But I believe a little Charity would effectually prevent the want of Uniformity from injuring the Peace of that Church, which the Advocates for Confessions have by Means of them, posterously endeavoured to secure.

A SUMMARY OF THE HISTORY OF OUR LORD
JESUS CHRIST.

The New Testament informs us that Jesus Christ was miraculously conceived by the Power of the Holy Spirit; that he was born of a Virgin at an Inn; that when he was baptised, a Voice from Heaven declared him to be the Son of God, in whom He was well pleased; that he was in the Form of God; that he was the Image of the invisible God; that he was the first-born of every Creature; that by him God created the World; that all Things were created by him; that he was the Beginning of the Creation of God; that him God hath exalted to be a Prince and a Saviour; that he was not of himself; that God sent him into the World; that he came to do the Will of his Father; that, of himself, he did no Miracles; that, of himself, he could do Nothing; that his Father, who sent him, did the Works; that he declared his Doctrine was not his own but His who sent him; that the Father was greater than he; that he was the Son of Man; that he was not of this World; that of some particular Events he was ignorant; that to sit at his Father's right Hand or His left was not his to give; that no Man knoweth who the Son is but the Father; that he rebuked the rich Ruler for calling him good, for that none was good but God; that previous to his undertaking his pub-

lic Ministry, he was subject to his Parents ; that he went about doing Good ; healing Diseases ; relieving Distress ; raising the Dead, and working many wonderful and beneficial Miracles ; that he went through the Land preaching the Gospel, Repentance, and good Works ; instructing his hearers in the Knowledge of God ; declaring that whosoever believed in Him should not perish but have everlasting Life ; prophesying future Events, particularly the Destruction of Jerusalem ; openly and severely rebuking all Workers of Iniquity, more especially corrupt and wicked Rulers ; reforming Abuses ; preaching against Vice in every Form ; himself suffering Poverty, not knowing where to lay his Head ; enduring the Contradiction of Sinners ; that he knew no Sin, neither was Guile found in his Mouth ; that when he was reviled he reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously ; and that he learned Obedience by the Things that he suffered, and being made perfect, he became the Author of Salvation unto all them that obey him ; that when his Enemies brought him before the Sanhedrim, he confessed himself to be the Christ, and was condemned and was carried before Pilate ; that he declared himself to be a King, but that his Kingdom was not of this World ; that Pilate professed that he found no Fault in him, that he would chastise him and let him go, but being overpowered by

the outrageous Clamour of the noisy Mob, at length reluctantly gave him up, against his Judgment, to be crucified ; that he was crucified ; that he died and was buried ; and as he had several Times predicted to his Disciples, on the third Day he arose from the Dead, and appeared not to all the People, but to his Disciples (chosen witnesses) ; that he ate and drank with them ; that he was seen of them, and conversed with them forty Days, declaring to them that all Power was given him in Heaven, and on Earth ; that he gave Commission to his Disciples to preach the Gospel to every Creature ; endowed them with Power of working Miracles ; promised to be with them to the End of the World ; and to send them the Holy Spirit in a few Days ; and that while his Disciples beheld, he was taken up to Heaven, and a Cloud received him out of their Sight.

The new Testament further informs us that, agreeably to our Lord's Promise, the Holy Spirit fell upon his Disciples on the Day of Pentecost ; that they were endued with Miraculous Powers ; and that in Obedience to his Commands they went into all the civilized Nations of the World, preached the Gospel, working Miracles in Confirmation of its Truths, whereby the World became acquainted with the Knowledge of the Christian Religion.

We are further told, that for his Humility and

Obedience, God hath highly exalted him [our Lord Jesus Christ] and given him a Name above every Name; that he will come at the End of the World, and the holy Angels with him; that he will judge the World in Righteousness; and give to every Man according to his Works; that having subdued all his Enemies and put all under his Feet, he will give up the Kingdom to the Father, that God may be all in all.

Now I could wish that every Christian would seriously consider every Item contained in this very imperfect Summary of the History of our Lord, and if he sincerely believes them, as I believe every Christian must, by far the greatest part of them; then I would ask such a one whether he can believe our Lord to have been no more than a mere Man? Can such a one believe him to be the one eternal, self-existent, uncreated God?

**OF THE UNITY OF THE GREAT SELF-EXISTENT
UNCREATED GOD; THE PARENT OF THE
UNIVERSE.**

When any Doctrine is plainly and explicitly declared in the sacred Scriptures, it ought undoubtedly to be received and believed, and no Doctrine

contradictory to, or irreconcilable with, such plain Declaration, ought to be admitted on any Pretence whatever; for certainly we must not make the Scripture inconsistent with itself. This is a Consideration of the highest Importance in the Interpretation of the sacred Writings. Now there are some Parts of Scripture that at first Glance, do appear to be contradictory. Thus, for Example; it seems to be the plain Doctrine of the New Testament, that one Design of the Gospel was to proclaim and produce Peace, and it is evident that all its Precepts and Doctrines have this Tendency; and probably will, in a future State, produce this Effect. Yet our Lord tells us expressly, that “he came not to bring Peace, but a Sword, to set the Son against the Father,” and to disturb the Peace of Families. These Words of our Saviour, then, must not be construed literally, but in some such Way as this. That although his Preaching had the Tendency to produce Harmony and Happiness, yet that, in Fact, the first Effects of it would (through the Perverseness of the World,) be to produce Divisions and Contentions in Families, &c. If then we are expressly and repeatedly informed in the sacred Scriptures that God is One, that there is none like Him, that He is God alone, that His Glory will He not give to another, &c., all which Expressions denote Unity [or Oneness], in Terms as strong and as explicit as Language admits, it fol-

lows, by unavoidable Consequence, that any Doctrine contrary to it must be erroneous, and a Perversion of Scripture; and that if there be any Texts that seem to militate with this fundamental Doctrine of the Unity of the Deity, we may be assured that such Text must not be construed in its literal Sense but in some such Way as to leave the Doctrine of the Unity in full Force. Otherwise we make the Scripture contradict itself; and we may as well say that it is the Doctrine of the Gospel, that Jesus Christ came into the World to promote Family Quarrels, and destroy the Peace and Happiness of the World, as that the Scriptures teach us that the Deity consists of three Persons instead of one. For we may safely affirm, that there is not one Text in the Bible, which so flatly contradicts the Doctrine of the Unity of the Deity, as the Words of our Saviour do the peaceable Tendency of the Gospel; for certainly we are nowhere told in the Bible that there are three Persons in the Godhead, but we cite more than fifty, perhaps near a hundred Texts, wherein God is called one.

But Trinitarians say they do believe that there is but one God, but they differ from Unitarians in this, that they believe the Deity consists of three Persons, the Father, Son, and Holy Spirit, and that these Persons are One, and equal in Power and Glory.

This Doctrine of the Trinity must then be an In-

ference from some Texts, misunderstood or misconstrued; or the Scripture must be acknowledged to contradict itself; and which of the two will any Christian suppose to be most probable?

We may observe further, that our Lord taught his Disciples, when they prayed, to say our Father; and all the Addresses to the Deity which we meet with in the Bible, are made in the singular Number; Thou! or O Thou! is the Expression, the Plural never. And the Trinitarians themselves universally (I believe) use the same language; but with what propriety, if they believe the Object they worship to be three distinct Persons, does not appear. The phrase, O Ye! in a solemn Address to the Deity, would shock the stoutest Trinitarian. He would reject it with Abhorrence.

First. I do not believe it, (the Doctrine of the Trinity) because I think it is not a Doctrine plainly revealed in the Bible. On the contrary, I believe there are several Texts in direct Opposition to it.

Secondly. I do not believe it, because to my Apprehension it is a plain Contradiction; and it is not in our Power to believe directly opposite Assertions. Nor,

Thirdly, does it appear to me in the least Degree probable that any Person who had never heard any Mention made of the word Trinity, would have the

slightest Idea of a Trinity in the Deity suggested to his Mind upon an attentive Perusal of the New Testament.

One of the shortest and most unobjectionable Arguments against the Trinitarian Doctrine, may be taken from the Words of our Saviour himself. He declares in the most direct Terms, and insists repeatedly and peremptorily upon it, that he came not of himself, but was sent by the Father; that he could work no Miracles of himself; that his Father did the Works; that all Power was given him by the Father; and that of himself he could do Nothing.

By these Words then he disclaims all Pretensions to Omnipotence. All his Power is derived. Can a derived Power be a Supreme Power?

Again; the Trinitarian Doctrine asserts an Equality in the three Persons which form the Trinity, of which our Lord is the second Person.

Now our Lord tells us expressly, "The Father is *greater* than I." Can he then be one of the Three that form the Trinity, in which all are equal?

If then our Lord be neither almighty, nor equal to the Father, how can he be the Supreme God?

Now to draw the Corollaries from the foregoing may be invidious, and even shocking; yet I think it does follow that the Trinitarians believe a Point of

Doctrine in direct Contradiction to the express Words of our Lord Jesus Christ !

I think it must be conceded on all Hands, that every Doctrine that is clearly, plainly, and expressly revealed in the Scriptures, must and ought to be believed by all who believe the Scriptures to be a divine Revelation.

Now it appears to me, that there is no Doctrine more clearly and expressly delivered in the Scriptures, than the Unity of God ; (i. e. the supreme, unoriginated, self-existent God, for there are many who are called Gods) ; that is, that God is in the strictest Sense One intelligent Being, possessed of every possible Excellence and Perfection in an infinite Degree, to whose Felicity Nothing can be added, and from which Nothing can be subtracted.

This Doctrine of the Unity of the Deity is not only fully and expressly revealed in the Scriptures, but is most agreeable to that Reason which God has given us ; for it teaches us, that there must, of Necessity, be a God, the Creator of all Things, but, by no Means, that there is any Necessity for more than one Creator.

Trinitarians appear to me to hold the Belief that the Functions and Actions of the Deity are exercised and administered by three several coequal, coetaneous intelligent Beings or Persons, and that these three Persons make or are one God.

Now this Proposition is so incompatible with, and so contradictory to, the express Declaration *That God is One*, that we might naturally suppose there were some express Declarations in the Scriptures, upon which this Dogma was founded. Let us then search the Scriptures, and what Proofs do they afford us, to establish this Doctrine? Is it any where said in express Terms (for no other can be admitted against express Terms) that Jesus Christ is God, in the Sense we are speaking of, that is, that he is the unoriginated, self-existent God? It is freely admitted that he is sometimes called God, and so are many others who were mere Men. But is he any where spoken of as self-existent? Some Trinitarians say, he proceeded from the Father, by an eternal generation. But is not that Assertion directly contrary to and destructive of the Idea of Unorigination? (For from whom did the Father proceed?) And if the Father be an unoriginated, self-existent Being, and Jesus Christ the Son proceeded from the Father, whether in Time or Eternity, does it not necessarily follow, that the son was not self-existent, and that the Person proceeding cannot be coetaneous and coequal with him from whom he proceeded? Can a Son be coetaneous or coeval with his Father?

The Doctrine of the Trinity appears to me to be a Doctrine of *Inference*; for we are nowhere told in the Scriptures that God consists of three Persons,

or that Jesus Christ is the unoriginated God, and still less that the Holy-Ghost is God. But the Doctrine seems to have taken its Rise (partly at least) from Texts (in my Apprehension) ill-understood, or ill-interpreted, from whence certain Divines have *inferred* that there are three Persons in the God-head, and that these three are one.

Now can it be consistent with the Rule of Faith, to admit a Doctrine of *Inference* in direct Opposition to a Doctrine declared in *express Terms*? If then there are any Texts which seem to have a Bearing opposite to express Declarations, they ought to be so construed as not to contradict that great fundamental Truth of all natural and revealed Religion, *That God is One*, which is so directly expressed.*

That three Persons can be one Person, is directly contrary to Reason, and we are more certain of this Truth, than we can possibly be that the Scriptures are a Revelation from God. For we cannot by any Effort of our Minds conceive an Equality between three and one, but, most certainly, we can conceive that the Scriptures are not a divine Revelation, as we see Infidels, in Fact, do.

Now it is certain that we ought not to admit a Doctrine of *Inference*, that is above Reason, any more than a Doctrine that is directly contrary to

* After an attentive Search, I have not found in the New Testament that our Lord Jesus Christ is called *eternal*. He is frequently called by certain Writers, indeed, the "eternal son of God." But as they suppose him to be the second Person in the Trinity, they hence infer his Eternity. Has not, then, the epithet *eternal*, as applied to our Lord, its origin in an Inference from an Inference?

Reason ; for what is an Inference but a Deduction by Reasoning from Premises. To assert then that a Doctrine, founded upon Reasoning from Premises, is a Doctrine above Reason, is absurd.

When our Saviour prayed the Father that "this Cup might pass from him, nevertheless not my Will but Thine be done," does not he acknowledge a Will distinct from that of his Father, and not only a Will distinct from that of his Father, but a Will opposite to that of his Father, though perfectly resigned to it ?

Now can there be two distinct Wills in the Deity ? Nay, can there be two opposite Wills ?

The Truths of natural Religion seem capable of strict Demonstration, if once the Being of a God is admitted ; therefore if any Position claiming to be derived from Revelation, plainly contradicts a Truth of natural Religion, that Position ought not to be received as authentic, because the Evidence that it is revealed, does not admit of Demonstration. For Instance, it seems demonstrable, that the great self-originated, self-existent Being, the great first Cause of all Things, whom we call God, must be absolutely perfect, without the least possible Deficiency, infinitely perfect. He must then be incapable of suffering Pain, Sorrow, or Death. Now it is asserted to be a Position of revealed Religion, that

this great, absolutely perfect Being, condescended in the Person of our Lord and Saviour Jesus Christ to suffer Pain, Sorrow and Death. Here then is a Position plainly contradicting the Dictates of natural Religion.

The Consequence from the foregoing, seems evidently to be this, that the Position is not to be admitted as a Doctrine of Revelation, (for every Thing really revealed, must be true, as it comes from a Being who cannot err or deceive.) The Assertors of this Doctrine must have mistaken or misunderstood the Sense of those Passages in the Bible, which they imagine teach the Doctrine of the Deity of our Saviour, in any such Manner, as is clearly contradictory to the Doctrine of natural Religion abovementioned. By some, this Consequence is attempted to be evaded, by asserting that it is only the human Nature of our Saviour that suffered; but this, to my Thinking, throws us into downright Socinianism. For if the Man Christ Jesus only suffered, or if his human Nature only suffered, then he as Man, made that Atonement for the Sins of the World, which those who hold his Divinity do assert he has done; but what at the same Time, they hold that Nothing less than Deity could do.

When I reflect upon the Question of late* so

* This paper is dated August 25, 1819. The Author had then reached the 92d year of his age. ED.

much agitated among us, respecting the Trinity, and the Person of our Lord Jesus Christ, I cannot for a Moment admit that [he] the Lord Jesus Christ is the self-existent, uncreated Being, the great Author of all Things. I believe that he is the Son of God ; that he is the first born of every Creature ; that he is the Beginning of the Creation of God ; that he is the Brightness of his Father's Glory, and the express Image of His Person ; that he is the Image of the invisible God ; that by him and for him God made the World ; that in the Fulness of Time, being sent by the Father, he took upon himself the human Nature, and that he became obedient unto the Death of the Cross. I believe that it is impossible for the Supreme God to suffer Pain, ; that He is essentially happy ; and that He needs no other Being or Person to make him so ; and that no other Person or Being can be equal to Him ; that He is One in the strictest sense ; that the Scripture nowhere gives us the least Reason to suppose that more than one Person executes the Office of the Supreme God.*

* * * * *

The Doctrine of the Trinity is of so great Importance, that we may naturally suppose that we should find it declared in the plainest and fullest Man-

*In the original Manuscript the above position is illustrated by various quotations from the Scriptures. But as the line of argument does not differ materially from that pursued in the foregoing extracts, these texts are here omitted. E.D.

ner, in the sacred Pages, at least so clearly that all honest plain Enquirers would be able to satisfy themselves of its Truth. Whereas there is no Doctrine which has so divided the christian Church, or been so much litigated; and this Consideration is sufficient to demonstrate that it is not an *obvious* Doctrine. And may we not say with perfect Safety, that a Doctrine so much disputed, and about which scarcely any two of the Interpreters who have endeavoured to illustrate and confirm it, have agreed, in every Particular, in their Ideas concerning it,—can it be possible, I ask, that such a Doctrine can be a fundamental Truth of that Gospel, one of whose Characteristics is that it has brought Life and Immortality to Light ?

ON DEGREES OF FUTURE REWARDS AND PUNISHMENT.

Reason, or natural Religion suggests to us that the righteous moral Governour of the World will, at some future Period, give to every rational Creature an adequate Retribution; or, “that He will reward every one according to his Works.” And Revelation confirms this Suggestion of Nature in the fullest and most impressive Manner. Now the Character of Individuals appears to be various in an

infinite, or at least, in an indefinite Degree, from the highest possible Virtue, to the very lowest moral Depravity. But infinite Wisdom will no doubt adapt the Reward to every Character in exact Proportion to its Desert. And our Saviour has given his Promise to his Disciples, that in his Father's House are many Mansions, and he goes to prepare a Place for them, and that he will come again and will receive them to himself, that where he is there they shall be also. This Promise is made to his faithful Followers, and doubtless implies that higher Degrees of Virtue will receive higher Rewards. Does it not then seem to follow, by Parity of Reason, that lower Degrees of Vice will receive severer Punishment? And does not the same Kind of Reasoning lead us to infer that there may be certain Characters amid this immense Variety, which do not deserve either the Rewards of Heaven, or the Punishments of Hell? If this be the Case, may we not be allowed to suppose that our righteous and beneficent Judge has prepared a Situation for such, in which, though they should not inherit that Bliss which is promised to the Just, they shall nevertheless be exempt from those Pains and Miseries which await the abandoned Sinner.

ON THE DURATION OF THE PRESENT WORLD.

It is a Matter of Speculation, how long it is probable that this World (this Globe) which we inhabit, will continue in Being, or how long the present State of Things, and the present Course of Nature, will exist. There is no Analogy to which we can refer, upon which to found the slightest Conjecture, (and so far as I am acquainted with it,) Revelation affords us no Clue. Many, upon the occurrence of any extraordinary Phenomenon in the Atmosphere, or of any violent Convulsion of the Earth, are apt to cry out that the World is coming to an End. But it seems absurd to suppose that this Globe, this gorgeous Fabrick, this magnificent Apparatus, which, though it is supposed to have subsisted already about six thousand Years, it is not yet furnished with perhaps above one fourth, or probably one fifth Part of the Inhabitants it is capable of supporting, is soon to reach its termination. And this conclusion is strengthened, when we consider further, that the six thousand Years past have not been sufficient to give that Scope for the Improvement of its rational Inhabitants, for whose Sake, principally, it is presumed this Globe was formed. And when we reflect, also, on the slow Progress of the Arts and Sciences; the gradual Development of the human Mind; and the prodigious Enlargement and Improvement of which it is susceptible; and the small Progress the Christian Religion has made in the World, and in

producing that Happiness which it is evidently calculated to do; does it seem to be consistent with the divine Wisdom, that a Period should be put to the Existence of such a World as this, before it has produced all the good Effect it was capable of, before it has exemplified half the Wisdom and Beneficence of the Creator, or Half the Perfection of those rational Creatures, on whose Account it is supposed to have been created?

If we have Recourse to Revelation to aid our Conjectures, we are told by St. John that there will be a Millenium, a Period of a thousand Years of Happiness, wherein Christ shall reign on Earth. Now as Expositors, in their Comments on these Prophecies, are agreed that a Day stands for a Year in all other Parts of this Book, why need we hesitate to explain this particular Part of it in the same Latitude, and instead of one thousand Years, to suppose three hundred and sixty thousand Years are intended. If this Interpretation be admitted, (and I cannot perceive any Reason why it may not) there is a Probability that this Globe may subsist at least four hundred thousand Years longer. It is true that every Work of Art appears to be perishable.

“Marble walls, and Towers of Brass,
“In Time’s rude March he levels low.”

But this does not in any Instance appear to be the Effect of Time upon any of the Works of God;

and we have no evidence that in the six thousand Years past any Changes have occurred in that System of the World which we inhabit, any Indications of Decay, any thing that looks like Old Age, or wearing out, and we know that with the Deity one Day is as a thousand Years, and a thousand Years as one Day.

PRAYERS.

O Thou great Source of all Wisdom and Knowledge, Grant me to know thy Will. Teach me to understand the Scriptures ; and as there are various and ever contradictory Opinions concerning them, entertained by Men of equal Piety and Learning, so that my Mind is greatly perplexed and confused by their different and irreconcilable Reasonings ; teach me, I do most humbly beseech Thee, to form just Ideas of thy divine Character and Attributes, and the Administration of thy divine Government, especially in all Things that relate to the Redemption of a sinful World, by the Mission of thy beloved Son, our Lord Jesus Christ, as far as such Ideas are necessary to direct me in my Christian Walk. And may no Prejudices or preconceived Opinions, have any undue Influence over me, or obstruct my Attention to any proper Evidence ; but

enable me by the Assistance of thy divine Spirit, to learn perfectly what I ought to believe and practise, in Order to my eternal Salvation. Teach me thy Will, and enable me to do it. And may it be done on Earth, as it is in Heaven.

And O most Gracious God, be pleased to grant me all such Aids of thy Holy Spirit as may enable me to conquer every vicious Inclination, to subdue every evil and inordinate Desire, and to discern and know thy Holy Will, so far as that Knowledge is necessary to the right Performance of my Duty, and my Improvement in Piety and Virtue. May I never be led astray by any false Bias or Prejudice. Give me a right Understanding of the Holy Scriptures, and grant that having learnt thy Will, I may be assisted and enabled faithfully and punctually to perform it, notwithstanding any Temptation with which I may be assaulted. And may I, as far as I am able, endeavour to imitate Thee in all thy moral Perfections, knowing that to resemble Thee, is the highest Attainment of which my Nature is capable, and must eventually prove my greatest Happiness under a Government of perfect Rectitude.

COMPOSED IN APRIL, 1817—AGED 88.

I thank Thee, O heavenly Father, for the Continuance of my Life to such an old Age, and although my Faculties are impaired, my Hearing dull, my Memory, my Strength, my Dexterity, and my Faculties fall far short of what they once were; that yet I have great Reason to bless Thee, that I suffer so little Pain, that I have still a Capacity for so many Enjoyments, still have the Ability of making some Improvement in Piety and Virtue, and doing some Good in the World. O my most bountiful Benefactor, be graciously pleased to enable me to improve every Moment of the short Remainder of the Time which Thou art allotting me, to these important Purposes; and grant, if it be thy holy Will, that my Usefulness may be continued in some Degree, whilst Thou shalt continue me in this Life, that I may not be a Burden upon Society, and a Cumberer of the Ground. But not my Will, but thine, be done.

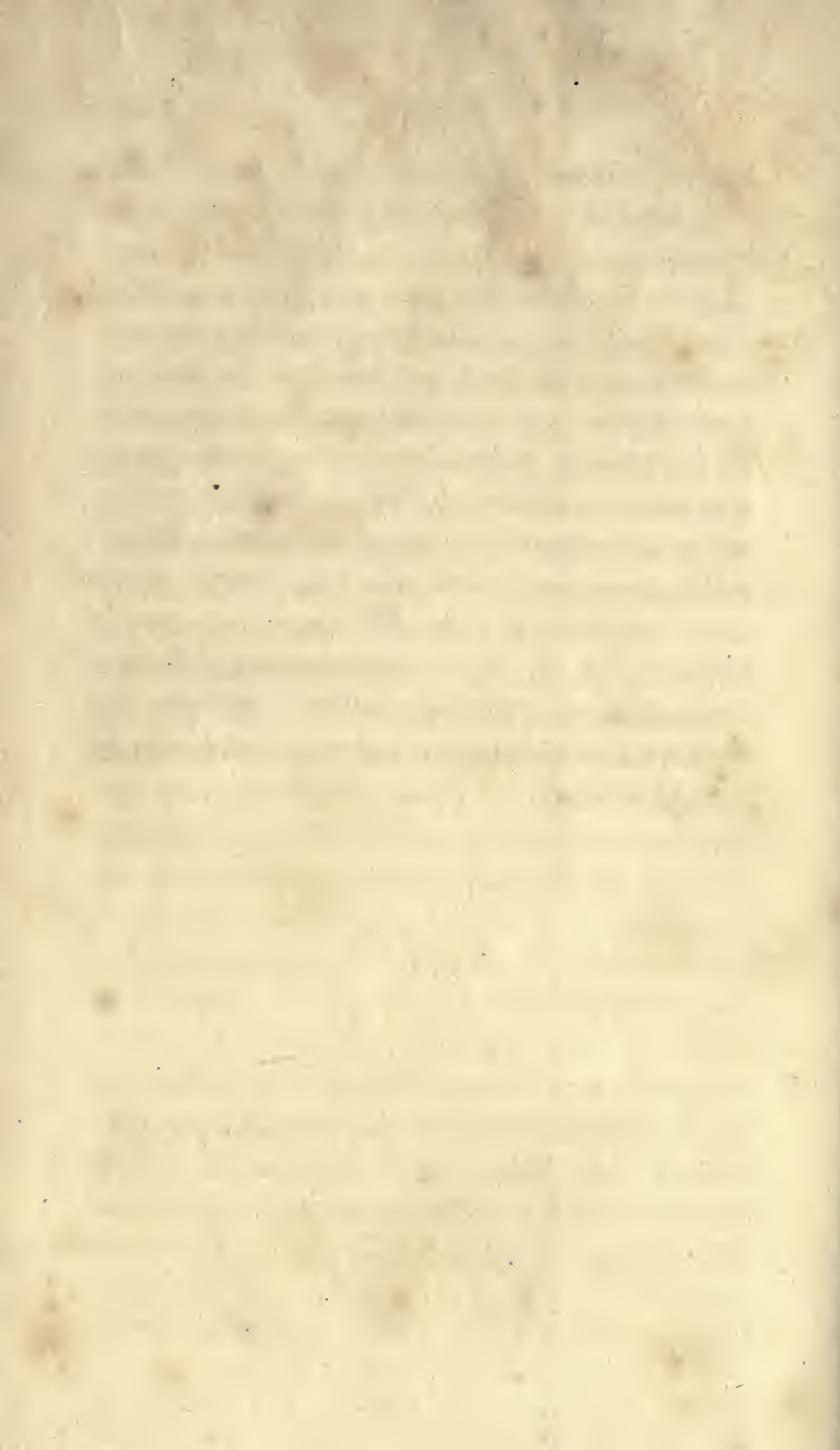
COMPOSED IN JANUARY, 1827, IN THE 99TH YEAR OF HIS AGE.

O most gracious God, thou hast seen fit, in thy Providence, to take away from one of the Families most nearly connected with us, a dearly beloved Child.* Grant, O heavenly Father, that the be-

* A granddaughter.

reaved Parents, and all of us, may be duly affected with this Visitation, may we not despise thy chastening Hand, nor faint now we are rebuked of Thee. May we remember it is an Act of thy divine Will, which is always wisest and best; and may we submit to it as to the fatherly Correction of a kind and tender Parent, who afflictest not willingly, nor grieveest the Children of Men, but for our Good; that we may improve in Piety and Virtue; that we may be led by the transitory Nature of our dearest Enjoyments, to set looser from this vain World, and to place our hopes of Happiness upon more durable Objects than this World affords; always remembering that our Afflictions, if duly improved, will work out for us a far more exceeding and an eternal Weight of Glory.







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